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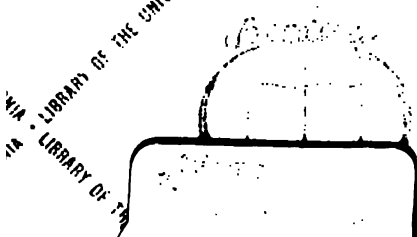
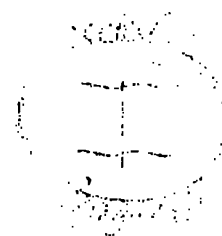
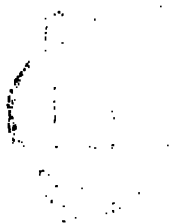
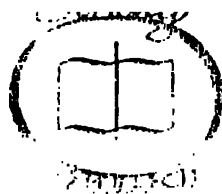
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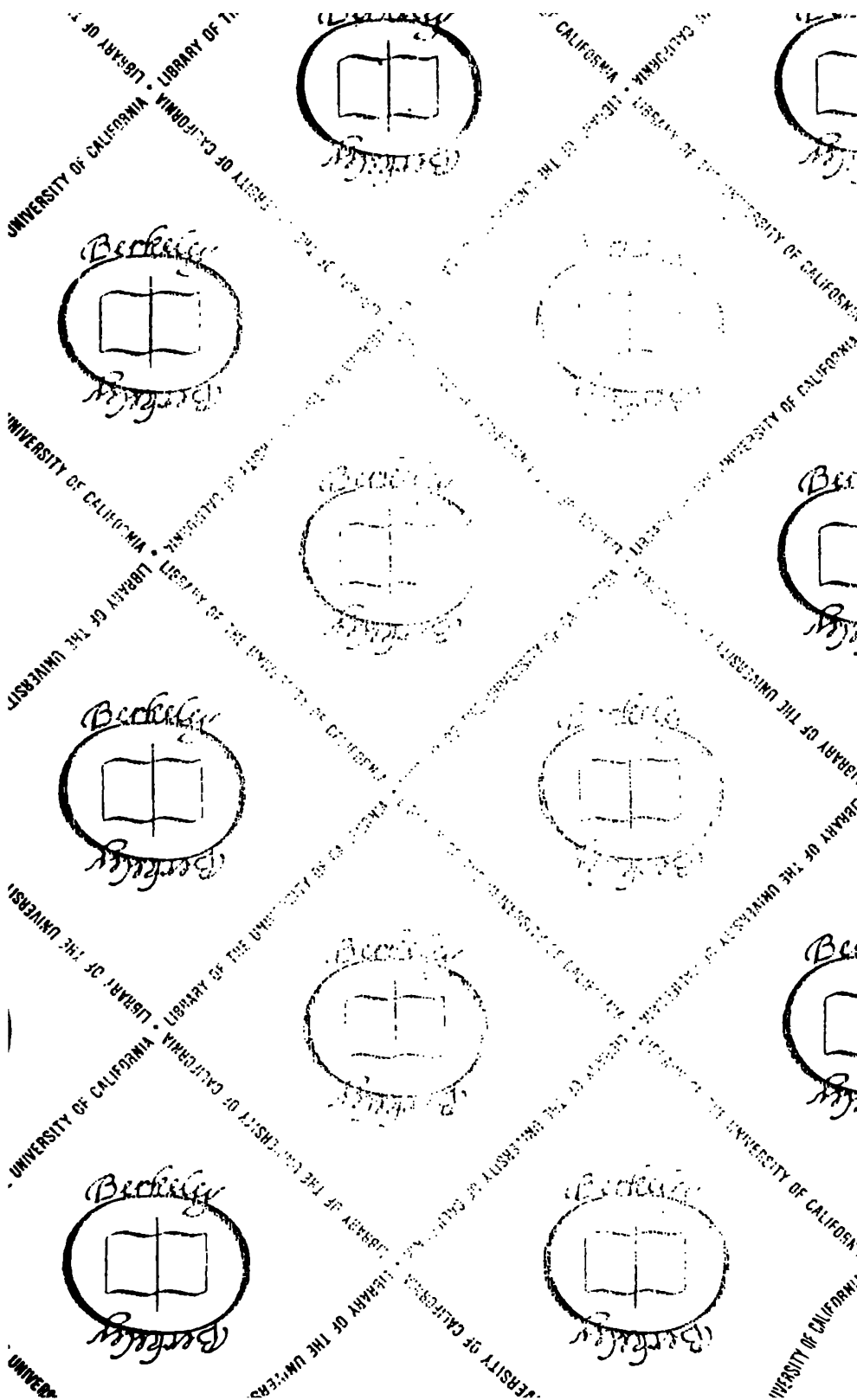
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The Spirit of Missions

EDITED FOR

THE BOARD OF MISSIONS

OF

THE PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA.

To the intent that now unto the principalities and powers in heavenly place
might be known, by the Church, the manifold wisdom of God.

St. Paul to the Ephesians.

VOL. VII. FOR MDCCCXLII.

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IT BELONGS TO THE CALLING OF
A CHURCH OF CHRIST, TO PREACH
THE GOSPEL, NOT ONLY IN CHRIS-
TENDOM, BUT TO ALL MANKIND,
FOR THE PURPOSE OF LEAD-
ING MEN TO THEIR SAVIOUR.

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Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

JANUARY, 1842.

No. 1.

CORRESPONDENCE.

—
DOMESTIC.

—
MICHIGAN.

FROM THE REV. M. HOYT, MISSIONARY AT GRAND RAPIDS AND VICINITY.

Grand Rapids, Sept. 27, 1841.

During the quarter now drawing to a close, I have regularly officiated at this place twice on each Lord's day, with one exception, and occasionally on some week day evening.

I have visited Iowa once a month, giving the people one Sunday—baptism one. They have their church edifice enclosed, and will, (we hope,) before winter sets in, be enabled to complete it, at least so that we can worship in it. In consequence of the sickness prevailing in Portland and the surrounding country I have not visit that region the present quarter, but intend soon to do so. I have officiated at Flat River once, at the North Settlement once, and at a funeral at a school-house about ten miles from the Rapids. The North Settlement is newly settled, but filling up very rapidly. At the earnest request of some of the inhabitants I visited them. I found one Episcopal family, and a young man, who at the east had attended the Episcopal Church. I have promised to officiate for them monthly on a week day. This makes the circuit, which I ride, some eighty miles in extent, and keeps me about one third of my time on horseback. The labor is great, nay arduous, but for this I care not, provided I can be instrumental in saving souls, and glorifying the divine Redeemer.

The present quarter closes another missionary year. It has been a year of mercies, which should, and which I trust does, call forth unfeigned gratitude and devout thanksgiving. I have been

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blessed with uninterrupted health, and very little sickness has prevailed either in my own family, or among the people of my charge. While we have lost some members of our congregation by removals and a few by death, others have come in and supplied their place, and peace and harmony prevails within our borders.

At Iowa, we have been called to mourn the death of one of our little band, Mrs E—— W——. We mourn, not for her, but for ourselves, and for the Church. She was truly an exemplary, devoted Christian. In life she had made her Bible her constant companion. She took it "as the man of her counsel, the guide of her heart." There was no music so sweet to her ear as the name of Jesus, and in communion with him she found her great pleasure. Never have I witnessed, scarcely have I read of so triumphant a death as hers. Hers was an exemplification of the truth, "The righteous have hope in their death." Her only hope was in the all-sufficient atonement of her Saviour. And while, if it was the will of her heavenly Father, she was resigned to remain here below a little longer, yet, with the Apostle, she had a desire to depart and be with Christ, which is far better. "May I die the death of the righteous, and may my last end be like his."

We shall need the assistance of the missionary funds another year; but we trust the time is not far distant, when we shall be enabled to pay back into the treasury of the Lord all and more than we have received. As it is, we are doing something to show our gratitude. Monthly collections are made, first to meet our assessment for the Bishop's fund, and the balance to increase the funds of the Domestic Committee.

INDIANA.

FROM THE REV. G. FISKE, MISSIONARY AT RICHMOND.

Richmond, Sept. 22, 1841.

I am still struggling beneath the weight of cares, arising from church building. Contrary to my expectation, the responsibilities of the work have devolved on me. Owing to the distressing embarrassments that have reduced our people to poverty since the church was undertaken, I find myself involved in many difficulties. The labor of getting new subscriptions in the place of old ones; the labor of gathering together materials to supply deficiencies; the labor of overseeing each separate portion, &c. &c., have so engrossed my anxieties and time, that I have been very remiss in feeding the flock.

I know that many would reprove me for such a course. But I look upon it as providential. Necessity is laid upon me, for it was not a work of my own seeking. On the contrary, I recommended the parish to begin small.

Besides my station is peculiar; stationed among a sect whose dislike of the hireling ministry is proverbial, who would much rather pull down than build up, popular prejudice is set against

me, and much time is required to turn it. Our comfortable friends of the east, perhaps, say: "Let your people build their own church." But who are our people? Why not tell the *foreign* missionary: "Let the heathen, whom you expect to make Christians, build your church."

We all need the help of those who send us to our respective stations. Our beginning is small, and our labors are various; and we must be content to fill every grade of office.

Our church is nearly enclosed. We hope to worship in the basement this winter. My official labors have been much as usual; except during the absence of two Sundays, on a journey to Pittsburg, I have officiated twice each Sunday, and attended the Sunday school. I have continued my monthly sermon among the colored people; officiated once at Centreville, and once in Paris, Ohio.

Our Sunday school numbers 190 scholars, and 24 teachers. Baptised one infant.

FROM THE REV. S. W. MANNEY, MISSIONARY AT LA PORTE.

La Porte, September 25, 1841.

A portion of my time has been given to Michigan city. I have been regularly engaged in my ministerial duties, which, I trust, will not be in vain. We shall endeavor to secure a lot this fall, fifty dollars having been given towards its purchase by the Bishop: and then, next year, we will make a vigorous effort for a church building. The effort may fail: but if it does, we shall receive no hurt but the mortification of failure, which God forbid. I wish the Committee had power and means to assist in erecting churches. No one, if so, could imagine the lasting and glorious results to the Church in this western land. Many are the parishes that would grow vigorously, instead of contending for years for a mere existence. But patience and perseverance, by the grace of God, will accomplish wonders.

I am now alone in Northern Indiana. Mr. Adams, I believe, has left us to return no more to the West. I pray God that he may send more laborers into his vineyard, to cheer those who are laboring, and to gather the ripened fruit. Families 15, baptisms 1 infant, communicants 25.

ILLINOIS.

FROM THE REV. J. SELLWOOD, DISTRICT MISSIONARY IN PIKE, HANCOCK AND ADAMS COUNTIES.

Mendon, Adams Co., Ill., Oct. 1, 1841.

I have to say, that through the goodness of God, I have been enabled to travel regularly over my district without any interruption from sickness, and although I have met with dangers in the course of my travels, yet the Lord has preserved me in safety. Our Bishop has visited a part of my district since my last report.

In Pike county I have officiated in the following places—

In Pittsfield on five Sundays, eleven times. The first Sunday

in July, I officiated in Pittsfield morning and afternoon, and then rode eight miles and officiated at candle-light at Mr. Chaney's, a gentleman belonging to our Church. The next day I rode to Columbus, to meet Bishop Chase, where, at candle-light, we had divine service, and the rite of confirmation also was administered. The Bishop preached and I assisted him by reading the prayers. The following day I accompanied the Bishop to Mr. Chaney's, where, at candle-light, I read prayers and the Bishop addressed a crowded house. On the Wednesday we went to Pittsfield, and in the afternoon divine service was held in the court-house, when the rite of confirmation was administered, and also the Sacrament of the Lord's Supper. I assisted the Bishop by reading the prayers. Seven persons were confirmed, nearly all of them heads of families, and all of them have been added to the number of our communicants within the last few months. The following day Bishop Chase parted from me, and I remained in the county over the following Sunday. On that day I officiated in the morning at Mr. Chaney's and baptized an adult. I then rode two miles and officiated in the afternoon at Claremont, and afterwards rode to Pittsfield and had service at candle-light. Last Sunday I officiated at Pittsfield, morning and afternoon, and then rode to Mr. Chaney's, for service at candle-light. At Mr. Chaney's I have officiated, in the whole, on Sundays and week days, five times, and at Claremont twice. At Pittsfield I baptized a child; and four new communicants have been added to us from the congregation. One Sunday I spent at Rockport and officiated twice.

In Adams county I have officiated in the following places—

Near Kingston three times. At Fall Creek three times. Bishop Chase not visiting this settlement, two persons went from here to Quincy to be confirmed. At Columbus on two Sundays, officiated four times. I have again to report that out of our small number of communicants here, another has been removed from us by death. At Bishop Chase's visitation three persons were confirmed; he also baptized two infants. At Mendon I spent one Sunday and officiated twice. Our Bishop visited this place, and we had divine service at candle-light, when the Rev. Mr. Giddinge, from Quincy, preached, and Bishop Chase baptized an infant and confirmed one person, a lady belonging to the congregationalists who has now become a communicant of our church.

In Hancock county I have officiated in the following places—

Near Carthage, once. At Fountain Green once, on a Sunday morning, and at Duncan, in the afternoon of the same day. At Camp Creek, on two Sundays three times, and on a week day morning once, when I baptized three children. On my last visit to this settlement I had intended to have held services for three or four days in succession, but the state of the weather was such as to prevent my doing so. On the same Sundays that I officiated at Camp Creek, I also officiated at Pontousac, a village on the Mississippi, about four miles distant. At my last visit to Camp

Creek, I had the pleasure of seeing two gentlemen attending divine worship, one of whom had come twelve miles and the other twenty for that purpose. There were also present some persons from Adams County, who went with me, having travelled seventy miles. Bishop Chase visited Warsaw and baptized an adult and two children. I was unable to accompany him, having to preach in another part of my district. The Rev. Mr. Giddinge accompanied him, and he has also been able to visit that place since. Having a great many places to attend to, as Bishop Chase visited Warsaw, and Mr Giddinge since, I have not been there during the past quarter.

There have been baptized in my district, either by myself or by Bishop Chase, 2 adults and 9 children. Total, 11 baptisms; confirmed 12, communicants added 5, died 1, present number 40. Collected for Domestic Missions at Pittsfield \$2,00. I have officiated 41 times and travelled about 1000 miles.

WISCONSIN.

FROM THE REV. L. B. HULL, MISSIONARY AT MILWAUKIE.

Milwaukie, Oct. 6, 1841.

This congregation is gradually but steadily increasing, and every thing is as favorable to the Church as we could expect under the circumstances. The Bishop held his annual visitation on the 8th of August and confirmed two, both of whom have come to the communion. A convocation of the clergy of the Territory was held here on the 11th of August, the religious services of which were well attended.

The brethren who have come into this part of the Territory having relieved me from my circuit preaching, I now confine my services to this place. I have officiated here twice each Sunday, except two, during the quarter. On one of these the Bishop preached in the morning, and the Rev. Mr. Hobart in the afternoon and evening. On the other, the Rev. Mr. Cadle in the morning, the Rev. Mr. Adams in the afternoon, and the Rev. Mr. Breck in the evening. In addition to my regular services, I have lectured six Sunday evenings upon the doctrine of the Trinity, which had been violently assailed, and I have reason to believe that my lectures have done good. I had a full and attentive audience through the whole course, which closed on Sunday evening. The lectures are to be continued, but upon other subjects.

I have baptized one adult and one infant, and admitted two to the communion.

IOWA.

FROM THE REV. J. BATCHELDER, MISSIONARY AT BURLINGTON.

Burlington, Oct. 1, 1841.

The attendance on public worship has been better than I have ever known it during any preceding quarter, so that our small room has often been quite insufficient to accommodate all who

have wished to attend. I hope and trust that before long there will be a disposition to set about the erection of a church in good earnest.

Could I see more of the seriousness and the devotion of true religion, I should feel that there is indeed great occasion to rejoice in the goodness and loving-kindness of our heavenly Father toward us. But it ought in justice to be considered, that the largest part of the people, who attend the worship of the Episcopal Church in this place, have until recently had but little or no acquaintance with it. We should consequently be willing to allow them time to acquire the decision and the independence, which we always wish to see.

One of the greatest obstacles, with which we are obliged to contend, results from the extremely unsettled habits of the people. Could I have retained all that have been connected with my congregation, since I have been here, I should now have a large and efficient congregation. This fact, which is quite true in regard to many other missionary stations, I apprehend, is often too much overlooked by many, who assume to be abundantly qualified to speak of the success and efficiency of missionary labors. During the last quarter, what is no extraordinary occurrence, four communicants of my little church have removed from the place; and the number of communicants is generally small in proportion to the number of regular attendants on public worship.

The general result of my observations in regard to the expediency of missionary operations in this Territory, if that be deemed worth any thing, is a full persuasion, that efficient measures to make all here acquainted with the truth, should be adopted without delay. The Episcopal Church may now be established here, as well as any sect; and it is a matter of surprise to me, that, while other portions of our country of far less relative importance than this Territory, are receiving much attention, this Territory is in good measure overlooked. It is here a point conceded by all competent judges, that the future state of Iowa will, at no very distant period, be one of the very first and most important states of the West. This judgment is founded in part upon the facts, that it is fast filling up with a population of unusual intelligence and enterprise; that in point of climate it could hardly be more favorably situated; that its surface is abundantly watered by living streams, many of them navigable; that its prairies are not inconveniently large, and are of unrivalled beauty; that its soil, in point of productiveness, is unsurpassed even in the West; and that it is situated between the two great rivers of the West, which afford a convenient market to every settler. And shall this fair region, which by its flattering prospects and its many advantages, presents an urgent case for assistance, remain unnoticed, its wants unheeded, its destitution of the purity and the blessedness of pure religion untold? While many of our young men deem themselves excused from benevo-

lent enterprise to advance the kingdom of Christ and the reign of truth and holiness, are there none, none to be found, who are willing to consecrate themselves, for a time at least, to the noble work of carrying the glorious gospel of the Son of God to the destitute and the benighted of their own countrymen, and cordially to contribute their efforts to render this moral wilderness spiritually lovely and fair, as God has made it physically so.

A brother of our much esteemed missionary in the East, the Rev. Mr. Southgate, who for some time past has been a respectable physician in this place, has recently determined to change his course, and to study theology with a view to the ministry in our Church. As Dr. S. has received a good classical education, and is a gentleman of great integrity of character, and amiability of disposition, his connecting himself with us with these views should properly be regarded as an important acquisition.

MISSISSIPPI.

FROM THE REV. J. S. GREENE, MISSIONARY AT CLINTON AND RAYMOND.

Raymond, Sept. 12, 1841.

I entered on the services of this church on the 18th of last April, and finding it in a very low state I saw that unless the Lord would grant his blessing, all human exertions must be fruitless. Trusting, however, in the fulfilment of his gracious promise, "Lo, I am with you alway, even unto the end of the world," I commenced the work. I feel very thankful in being able to state that though this ground has been pre-occupied by others for several years back, the intelligent part of the community seem to give a decided preference to our Church. I therefore feel justified in believing that the Church is gaining ground here, and that after the lapse of some two or three years it will, by the blessing of Providence, realize our most sanguine expectations. The pecuniary distress of this section of country, is, perhaps, the greatest check to its advancement.

At the onset I commenced a Sunday school; but, from the want of books, and other disadvantages, there is but a gloomy prospect of its success. I hope, however, that these difficulties will be removed in good time, and that our Sunday school will be a good nursery for the Church at no very distant period. The congregation at Clinton, when I have officiated there, has been numerous and attentive, but there were not more than three or four Episcopalians among them. These had not, until my arrival, heard the service read for several years. I have arranged to officiate there on the fourth Sunday of every month.

FROM THE REV. W. C. CRANE, MISSIONARY AT WOODVILLE AND VICINITY.

Woodville, Sept. 30, 1841.

In my last report I informed you that I was slowly recovering from a severe attack of fever. In consequence of rather a premature exposure, attended with some excitement of mind in visiting

a sick parishioner, I sustained a relapse which prevented the discharge of my pastoral duties for several weeks. I am pursuing, most happily to myself, and, I trust, not unprofitably to others the even tenor of my way along safe—because long-tried—paths. My flock, though not large, is united, and, I have every reason to think, is as true to the Gospel, as it most certainly is to the Church; and that its members are daily drawing nearer,

“Each to his brethren, all to God.”

I established, about a month ago, a Bible class, which meets regularly on Saturday afternoons; and I am happy to say that it bids fair to prove an instrument of much good.

Since I have entirely regained my health, I have also renewed my visits on Sunday afternoons to the plantations of such of my parishioners as desire the religious instruction of their colored people. I trust that a wide door of usefulness, in this emphatically *missionary* work has been opened to me, and I am greatly encouraged to go on.

Baptisms, infants 6, adults 1. Contributions for Domestic Missions, \$10 41.

FROM THE REV. ANDREW MATTHEWS, MISSIONARY AT HERNANDO:

Hernando, October 1, 1841.

Sickness and mortality have prevailed to an alarming extent in our village. Of our little band we have lost a worthy lady, a communicant; and by removal, two others, one of whom was the principal person that induced me to try this station. In the mean time two have been added, one by immigration and one for the first time. Present number 7, baptisms 2 children.

We have been at a great loss for a regular place to worship in. I am now making an effort to raise money to erect even a small building rather than be dependant on others. I trust I shall succeed.

I have been anxious to extend the field of my labors to other points where I think good might be done. This I have suggested on a former occasion. Considering the state of things in this diocese, I am fully convinced that the plan is a good one. The embarrassed state of the country precludes the idea of clergymen coming into this part of the country at present, for want of support. In two or three years, (in so fertile a country,) the people will necessarily get out of their pecuniary difficulties; but, in the mean time, large numbers will be lost to the church. Many who would willingly attach themselves to the Church, if they had even the occasional services, are daily falling in with the other denominations. What might easily be done now, it will be impossible to do a year or two hence.

I receive no part of my support from the people of this place as yet; but to the reverse, I propose to give four months of my missionary stipend towards the erection of a small church.

Through God's grace I hope yet to see the Church established firmly in this rude country.

FOREIGN.

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JOURNAL OF A VISIT TO THE GOLD COAST IN THE FALL OF 1840,
BY THE REV. THOMAS S. SAVAGE, M.D.

The present Journal of the Rev. Dr. Savage gives more at large his observations during his recent tour of six months to the Gold Coast, and embracing the region to the leeward of Cape Palmas, as far as Accra, about 550 miles. The previous report given at pages 298 and 345, was published before any notice of the present Journal was received. The value of the latter and the difficulty of obtaining the statements of Christian travellers, in that part of Africa, render any apology unnecessary in placing *this* also on record.—[En.]

July 27th.—Sailed from Cape Palmas about 5 P.M., in the brig *Cipher*, from Salem, Mass., James Dayley, master. Having a fair wind we soon passed *our two out-stations, Graway and Cavalla*. The latter is the appellation given to a tract of country extending on the coast about twelve miles, as far as the river bearing the same name, and which forms the boundary of the Grebo tribe on the East. It is the Portuguese word for *horse*, and originated from the striking resemblance which the point bears in a given position to that animal. This I could distinctly trace, and found in the fact, a satisfactory explanation of the name of a district in which is situated one of our most interesting and promising stations*.

Our anchoring place for the night was little east of the mouth of Cavalla river. I soon became sea sick to a degree greater than I had ever before felt. The captain kindly insisted upon my occupying his berth for the trip while he would take a hammock. He soon found that but little trade was to be done here. We set sail, therefore, early the next morning, and at 3 P. M., anchored off the mouth of *Tabou river*, about 40 miles from Cape Palmas. The territory is occupied by the *Plahbos*. In sight is the place where the Emperor was wrecked. A sail and a block were brought on board, and purchased for a trifle,—probably, the last vestige of that noble ship.

Ivory Coast. This is what is commonly termed the *Ivory Coast*. It is said to begin at Cape Palmas, and to end at Cape Lahoo. However great might have been the quantity of ivory formerly exported, it is but small at present compared with that of palm oil. There are points upon the Gold Coast, and elsewhere, from which a much greater amount is obtained.

Palm oil is annually increasing upon all parts of the coast;

* The Portuguese were the first to explore and form settlements upon the coast. From them were derived many of the present names of the capes and most valuable points—*e. g.* Sierra Leone, (Mountains of the Lion), Cape Mont, Serrado (Serratul Mount, and erroneously called Mesurado), Cape Palmas (Cape of Palms). Other Capes and Settlements received the names of *Saints*, from the fact that they were discovered and founded on or near their birth-days, *e. g.* Cape St. Andrew, Cape St. Appolonia, Castle St. George d'Elmina, &c., Fort St. Anthony, &c.

and is rapidly becoming, if not already, the most profitable article of export in Africa. The demand has greatly increased since the discovery of the important fact that candles can be made from it equal in quality to the spermaceti. The tree (*Elais guinensis*) from the fruit of which the oil is expressed, is of spontaneous growth, and abounds throughout western Africa. It is probably destined, under the direction of a gracious Providence, to become an important mean in the suppression of the slave trade. Great efforts are in progress among the philanthropists of England to introduce, among the natives, stronger inducements to profitable industry, than are afforded by that detestable traffic. The manufacture of palm oil they already understand to some extent; and to its profitableness they are becoming awakened by the increasing demand. Increase the consumption at home, and with the demand there will be a corresponding increase of labor to meet the supply. The native African is not constitutionally that indolent being he has been so often represented to be. Originate motives, create inducements, and he is as capable of action and perseverance, according to his capacity, as the Caucasian.

29th.—Taking anchor again at about 9 A. M., we passed during the day, what is called the "Tahoo country"; and, in the night, the Druins and Cape St. Andrew, and anchored off Cape Lahoo in the evening of the 31st.

Inhabitants of the Druins and Cape St. Andrew. The inhabitants of the Druins and Cape St. Andrew, are said to be the most treacherous of any between Cape De Verd and the Bight of Biafra. Vessels have been plundered and the crews murdered at both points. It had been my intention to begin my inquiries at the latter. It is represented by traders as an inviting field in many respects for missionary effort.

Cape Lahoo is distant from Cape Palmas about 180 miles; and 70 from St. Andrew. It is the first point at which gold is offered as a product of the region; and is, therefore, assigned as the commencement of the *Gold Coast*.

The shore presents no elevation, nor remarkable indentation, nor projection by which it can be entitled to the name of Cape. The settlement is large though scattered, extending from two to three miles, and is characterized by a large number of cocoanut trees interspersed throughout. Thus embowered, it presents an appearance from the ocean truly picturesque and tropical.

Superior Character of the inhabitants of Cape Lahoo. We had hardly come to anchor before we were surrounded by canoes filled with men whose bearing and general aspect exhibited a decided superiority. A manliness and higher degree of intelligence and advancement above the tribes we had left, were immediately perceptible. This is discoverable first in their canoes on approach, which are long and proportionably large, carrying from 6 to 15 or 20 men; each having its steersman and commander. It has been from the first a place of extensive trade; consequently, almost all who come on board can speak

English quite intelligibly, and exhibit a surprising degree of shrewdness and tact in the management of bargains.

Mode of Dealing. If the captain be a "new man," as they call a stranger, little or no trade is done on the day of arrival. This is devoted to *discovery*. Our captain being of that description, the country from which he came must be known, his name, cargo, prices, and what kind of articles were most wanted in return. While these questions are being asked, the countenance and character of the captain undergo a scrutiny. Gold in small parcels may be offered by way of *trying* him. If he prove to be ignorant of the proper mode of testing its purity, he is just *the man* for them; and should he be irritable and impatient, the process will be *trying indeed*. They are astonishingly skilful at reading character, and have at heart all the weak points of the trader; these they are sure to discover and make the objects of incessant attack. No artifice, nor attempt, do they neglect to "get round a man." This seems to be the grand point at which they aim, and he who can do it most adroitly is called the best trade-man.

"*Talk Men.*"—Boys are apprenticed to a few of the more skilful who teach them the various ways of "taking in the white man" at an indefinite period (their time of service varying according to the capacity, or ambition of the pupil), they are discharged as "*Proper Talk Men*," (their name for interpreter, or conductors of trade), afterward, on board of vessels, they often take the name of their instructors, and on the score of relationship to this and that distinguished "Talk-man," beg with an indomitable pertinacity whenever engaged in their profession. We soon became acquainted with a distinguished and numerous family of this kind. The man employed to conduct trade, introduced himself by the name of *Quashee*. Having performed his part with great satisfaction to himself, he was about to leave for the night, but not without success in begging for a certain quantity of tobacco. This done, "*Old Quashee*," "*Quashee's father*," with a head white with years, was then introduced. "His pipe is out, and one leaf if you please, massa—you see me's an old man," was the successful plea. Then came "*young Quashee*," and after him "*Quashee's brother*;" all smoked and all wanted tobacco. How many more were in waiting we should have soon known, had not the captain, losing all patience at the imposition, cut short the list by driving the whole family overboard.

Exposure to danger. The cargo having been ascertained to be what they called *good*, (i. e., composed chiefly of rum and tobacco,) the following morning we were surrounded by canoes of various sizes, and the vessel crowded with natives to the rigging. We were soon wholly in their power. Within five minutes they might have been sole masters of the ship, and that without a blow, for no room would have been found for resistance. The number of whites, including two passengers, did not exceed ten, while that of the natives was over two hundred. No wonder that ves-

sels have been plundered with the loss of life under such temptations.

Appearance and dress. The men are generally tall and well proportioned. They have the aspect of mildness, and seem to be friendly. As they came on board they were but scantily dressed, having a narrow strip of cloth around the waist, and the head fantastically shaved; the small tufts of hair remaining were braided, and unnaturally lengthened by the pending weight of gold ornaments. Rings are worn around the second toe of the left foot, and strings of small white beads round the ankles. Numbers were seen with strips of yellow bark instead of cloth round their loins. Such are slaves who are generally obtained from the interior, and constitute a material item of their wealth.

Material used for clothing. A large tree grows in the interior, from the liburnum of which, when well beaten between two stones, and ultimately soaked in water, is obtained a substitute for cloth, and worn as above mentioned. It is flexible, and apparently durable.

Character as beggars. The chief, who is a tall and well formed man, paid us a visit. As his cloth is *always* wet in coming off, his first act is to beg for a dry one, and the next for "a glass" of rum. Begging is the first and last act of the African, a trait seldom found wanting. It is the custom of traders generally, especially the English, to invite this chief down into the cabin, and to set before him the best the ship affords. But our captain, taking the advantage of his being "a new man," on this occasion, left him to the dubious attentions of the cook and steward, who were of the same color.

Favorable point for a mission. We remained here three days during which time the serf was so violent as to prevent my landing. Some of the largest canoes were broken in attempting to get off. I was able to make extensive inquiries respecting their desire for schools. Their consent was readily obtained, though as strong a desire did not seem to exist as at many other points. It is generally conceded to be among the most favorable points for a mission.

Long intercourse with English and American Traders. Articles of Trade. The tribe is said to be subject to an interior chief, which, if true, would secure a free intercourse. Their gold is obtained at a point about 50 miles up the river, which empties its waters just east of the town into the sea. This river is said to be large and extensive, having a common origin with two others farther to the leeward; the De Costa and Assinee. For more than three centuries constant intercourse has been kept up with traders from Europe and America. Since the efforts of the English to abolish the slave trade, the amount of exports in gold, ivory, and palm oil, has annually increased. The quantity of the latter taken off by English and American ships is almost incredible. This intercourse and continual habit of trade with foreigners, have given to them a degree of energy and air of intelligence not seen among the more windward tribes.

Central position. The population is probably more dense than at any other point on the gold coast. The means of subsistence are easy and abundant; maize, rice, and yams, live stock of the usual kinds, and fish from both fresh and salt water. There is probably a more frequent intercourse between this and the various points both on the windward and leeward coasts, than any other. It is accounted for by the fact that vessels, from both directions, often reach this point without going farther. It has been often spoken of by traders as a very favorable location for the missionary, and such is my own impression. I sincerely hope that the light now shining at Cape Palmas will soon extend its vivifying rays to the souls of this people. The way is evidently open; the men and means only are wanting. For centuries the *servants of Mammon* have lived, labored, and died here, from love to their cause; and are there not servants of God to be found, who, with divine commands and promises—with motives drawn from earth, heaven, and hell, will do as much for *theirs*?

Language. The language seemed to my ear to be far more soft than the Grebo, and may be said, comparatively, to be Euphonic. The following are their numerals with the names of some familiar objects. A comparison with corresponding words from the languages of the other tribes, which I hope to obtain, will give a good idea of the great differences that exist within short distances along the coast. 1. Atónh. 2. Aiyónh. 3. Ah-zánh. 4. An-nah. 5. An-yúh. 6. Ah-wah. 7. A-beuh. 8. A-téah. 9. A-min-uh. 10. A-jeuh. Names of familiar objects.

Water—Asónh.	God—A-foren.
Rum—Atánh.	Cloth—A-kasah.
Hat—Amumbetoo.	Gold—A-sikkah.
Head—Amunubáh.	Man—Mah-sambah.
Canoe—Adieh.	Woman—Bassah.
Whiteman—Gung-gah.	People or tribe—Yeonh.
Ship or vessel—Gung-ga-di, or Gung-ga-dieh.	Name of the tribe—Pen- dau-yeonh.

Literally Whiteman's canoe.

Aug. 3d.—Dix Cove, Jack Lahoo, Grand Bassam, Jacque a Jacques, and Assinee. We took anchor at night for Dix Cove, distant from Cape Lahoo 180 miles. Intermediate there are several important points in respect to trade in ivory, palm oil, and gold. Among them Jack Lahoo, Grand Bassam, Jacque a Jacques and Assinee, will be found on the maps. Between the last and Cape Lahoo the land continues low; a number of important rivers empty their waters into the sea, which keep up an easy communication with the interior, and a regular supply of the valuable commodities so eagerly sought by civilized nations. Twenty five thousand dollars or more, in gold dust, have been frequently taken in a month at Assinee. More than half that sum was recently received by an English vessel at one time.

Early Mission. Assinee was formerly in the possession of the French, but has been abandoned for many years. The only signs

of their authority now, are the broken walls of a small fort. It was also the head quarters (in the beginning of 18th century) of a *Jesuit Mission to Guinea*. Godfrey Loyer, the "Apostolical Prefect" of this mission, published at Paris in 1714, an account of a voyage performed in the year 1701, to this part of the coast in which are minutely illustrated the religion and modes of life of the inhabitants.

"We here meet with kingdoms," says he, "whose monarchs are peasants;—towns, that are built of nothing but reeds;—sailing vessels formed out of a single tree;—with nations who live without care, speak without rule, transact business without writing, and walk about without clothes;—people, who live partly in the water like fish, and partly in the holes of the earth like worms, which they resemble in nakedness and insensibility." How long these missions were sustained, and with what success, we are not informed. At the present moment, however, were it not for the records of history, we should not know that any such attempts had ever been made;—that the name of *Christ Jesus* had ever been spoken with other than feelings of irreverence.

The natives, this day, are as *naked, insensible*, and debased, as when described by the Prefect *one hundred and forty years since*. At about this point the geographical aspect of the coast begins to change. The land becomes high and broken, and, in many places, is marked with masses of dark rocks projecting into the sea.

Portuguese Fortifications. At Cape St. Appolonia, it may be said, is the commencement of that long chain of fortifications, begun by the Portuguese more than 300 years ago for the furtherance of the slave trade, and which extends along the coast over three hundred miles. The fort here belongs to the British, though now unoccupied, and in ruins; jurisdiction, however, is still claimed over the territory.

Ensemah Tribe. The name of the tribe is *Ensemah*. Their chief is a notably blood-thirsty and cruel tyrant. A human head is no more in his estimation than a fowl's. Thirty were sacrificed but a few weeks since, at the death of his mother. He has been brought under some restraint of late by an expedition under governor McLean, from Cape Coast, and Dix Cove. A fine of 300 oz. of gold dust (\$4,800) was then imposed, and a pledge to the same amount for future good conduct, required to be lodged in Cape Coast Castle, which has since been forfeited.

Remains of an Old Church. Near here are the remains of an old church built by the Portuguese while in possession of the Gold Coast. Their missionary efforts began with their discoveries (about the middle of the 15th century); no moral effects, however, are discoverable at this date. These broken and decayed walls, with a few gold coins and now and then a mutilated crucifix, are all the monuments left of their zeal.

Axim. About twenty-five miles east of Cape St. Appolonia, is Axim, at which is Fort *St. Anthony*, occupied by the Dutch.

We passed in full view of it. It is situated in a bay, has a fine landing place, and is at present occupied by a colored commandant, a native of Elmina. In the time of the slave trade this was one of the most important posts with the Dutch on the coast; but, since the decline of that nefarious traffic, like all the other Forts established for its support, it is a source of expense without adequate returns, to the Government at home.

The Portuguese were driven from St. Anthouy in 1642, by the Dutch, in whose possession it has since remained. It is within the Eusemah tribe, and is adjoining to the Ahantas on the east.

Cape Three Points. Character of the Inhabitants.—A few miles further on will be seen *Cape Three Points*, so called from three distinct projections, to be seen however, only in a particular position, on either side of which is another Fort, at Fredericksburg and Acquidah. They formerly belonged to the Brandenburgers; are now in ruins, and serve only to add to the picturesque features of the country. The territory has fallen under the jurisdiction of the Dutch. We were boarded off this point by natives, in whom I could distinctly perceive that change of voice and general aspect, which is said to begin further to the windward; and which is a distinguishing characteristic of all the tribe, on the leeward part of the Gold Coast. Their voice, especially in a tone more or less elevated, strikes upon the ear very unpleasantly. They have not that muscular development, nor that energetic independent air so palpable in the Cape Lahooans, and Grebos. They are decidedly more effeminate and indolent. These distinctive marks were greatly exaggerated by ancient voyagers, who in their marvellous accounts almost deprive them of their identity with the human race.

Face of the Country—From Cape Appolonia down, the face of the country is greatly diversified, presenting highlands and capes more or less prominent, which must afford salubrious locations, if such can be found in Africa.

Cape Three Points being fairly rounded, the British fort at Dix Cove comes into view. We arrived here and landed on 6th and were kindly received by the Commandant Lieutenant Sumery.

Capital of the Ahanta Tribe—This is the capital of the Ahanta tribe, the whole number of which is estimated at 25,000. Their territory extends along the coast about forty miles, and twelve into the interior. Their numbers have been greatly reduced by the slave trade, and wars, which, combined with the influence of polygamy, and other causes known to operate throughout the Gold Coast have rendered the population generally sparse to this day.

Dix Cove, character as Traders, mode of living—At Dix Cove we begin to see that degree of advancement towards civilization which so distinguishes the natives on that part of the Gold Coast from the more windward tribes. It is noted as a trading community. Individuals make purchases of the Europeans at Cape Coast to the amount of five and ten thousand dollars at one time,

and that, principally on a credit of from six to twelve months. The houses of such are built after the European style, with galleries, jealousies, &c., and furnished with sideboards, chairs, couches, a profusion of looking glasses and pictures, and in some cases, silver.

Such arts as subserved the advancement of the slave trade were introduced by the old "African Company" from time to time, which has given to things generally quite an air of civilization. Most of their houses are built of clay, or as the term used here is, "*Swish*," some of stone, than which (a light granite) better for the purpose, probably, cannot be found in the world.

"*Swish*" mode of Building.—The ordinary process of building with "*Swish*" is this, a given quantity of the material is collected (of which there are different kinds varying in color from a deep red, to light and dark brown), and reduced by fresh water to the proper consistence for brick. It is then made into balls of oval shape, from one to two feet in length, and taken in the hands, thrown down with considerable force in the direction of the walls of the building. This is continued till the walls have reached the height of about two feet, when they are left for a few days to dry. The same process is renewed successively till the desired height is obtained, when a thatch roof either of long (guinea) grass, or of bamboo leaves, completes the building. Sometimes, however, they are carried to a higher degree of finish, as stucco on the out, and *hard finish* on the in-side. A house of one of the Caboceers, of stone, and not yet finished, has cost already \$4,000.

Merchants' Clerks.—There are not less than twenty persons, mostly young men, educated at Cape Coast Castle, who can read and write in a handsome hand, the English language. They act as clerks to the "Merchants."

Human Sacrifices.—The inhabitants of Dix Cove were, in times of the slave trade, an intractable and barbarous people. Human sacrifices within the sight of the Fort were frequent. But, since the "Act of Abolition" by the English Governments, (passed in 1809), and more especially within the last few years, a decided improvement has been observed. Human sacrifices within the town are now unknown, though they are still practiced in the neighboring villages. The horrid *red water decoction*, which annually kills its thousands at the windward, has been abandoned. The Fetish, though discarded by some, is still retained by the majority.

School Opened.—A school has been opened by Governor McLean, of Cape Coast, under the charge of a Tautee, who received his education at the Castle. I was much pleased with the apparent proficiency of the boys, and the course of discipline pursued by their instructor.

Language.—The Fautee language seems to be spoken here nearly as much as the Ahanta, and is so, indeed, as far up as Axim, or Cape St. Appollonia. There is a striking similarity

between the numerals of the two, and many words are common to both. They are undoubtedly dialects of the same tongue.

Numerals of the Ahanta.—1. A-Coòh. 2. A-Neu. 3. Assah. 4. Ahnah. 5. Ah-leu. 6. A-sheah. 7. A-seur. 8. Our-cheh. 6. Ah-homer. 10. Bun-oo.

Names of common objects—

Water—Azroo.	Woman—Barre.
Gold—A-zooker.	Sun—Sansan.
God—Yah-moone.	Salt—Agedoom.
Man—Ba-yanh.	Head—Edthe.

Hat—Kabbe.

The English sound of the letters will be retained in every list.

Intercourse with the Interior for 150 miles, as far as the Warsaws, Dinkeras, and Ashantees, is said to be unobstructed. Few or no large towns are to be met with in the interior, except the capital of a tribe. The inhabitants live in crooms—small agricultural towns. This is frequently the case with those of the large trading towns on the coast. Many have *crooms* a few miles in the interior, to which, at certain seasons, they retire.

Cattle.—In this region but very little *live-stock* is to be seen. At the windward cattle, in the American sense, (the bovine genus) and goats, constitute indispensable items in all marriage contracts, but here, gold, rum, and cloth, are the essentials.

Their religion is the same as in other parts; the object of their worship, however, varies. Here it is the *alligator* which inhabits freely their rivers and lagoons. I have passed within two feet of them as they lay basking in the sunshine. Being an object of reverence no one is permitted to kill or scare them; they have, therefore, become tame and harmless. A lagoon adjoins the town in which the men, women, and children, all live promiscuously, and without fear, with these disgusting reptiles. Sometimes, however, it is said, when they have neglected their usual oblations, this creeping god has been known to take the leg of a child to remind them of their remissness.

I obtained here two fine large beetles; one, the female of the *goliathus cocicus*, very valuable from the fact that it belongs to a family containing some of the largest in the world, and the natural history of which is but little known; the other, a female of the *scarabæus centaurus*, erroneously called on the coast the elephant beetle. Both seem to inhabit the whole western coast; their particular locality, however, is Cape Palmas, where they abound. The *G. torquatus* and *micaus*, also are found there, but not in such numbers.

Shells.—Along the beach may be seen in great quantities shells of the following genera—*Haliotis*, *Voluta*, *Cypræa*, and *Patella*, all of which are collected, imperfectly calcined, and often added to the "Swish" to render it more durable, and to form lime for other purposes. Whole shells may be seen upon the walls of their houses of little or no benefit. If, however, pro-

perly reduced to lime, and mixed in the proportion of two thirds with sand for mortar—or in less proportions for *swish*, they form an exceedingly durable material for building. Clay thus tempered with lime and sand, is the only suitable material for houses, except stone, in Africa. Wood disappears with incredible rapidity beneath the combined ravages of climate and insects.

Productions.—The productions of the region are yams, maize, plantains, bananas, cassadas; and the fruits—limes, oranges, guavas, cocoanuts, and pawpas; most of which are daily exposed for sale, in open places of the town called markets.

Cape St. Appolonia is the lowest point at which rice is raised. Maize begins here to take its place as an article of food for the natives.

Aug. 9th.—Left about 10 A. M., for *Elmina*. Four miles east is Boutry, where is a Dutch fort, commanded by a colored native from Elmina. Situated upon a hill, and apparently surrounded by trees, its white walls wore a very pleasing aspect from the sea.

Secondee.—Twenty miles further east is Secondee, at which is another Dutch fort under the command of a European. It had remained for many years unoccupied and in ruins, but now is being extensively repaired. There is also a settlement at this point under the nominal jurisdiction of the British; of its fort, nothing now remains but dilapidated walls. Both are within the Abanta territory, which extends about ten miles further east, at *Shama* and *Commenda*, we saw the remains of fortifications belonging to the Dutch and English, considered important posts in the time of the slave trade, but now abandoned and in ruins.

Aug. 11th.—*Elmina.*—We arrived in the evening of the 10th,—distant from Dix Cove about 40 miles. It is the head quarters of H. N. M. possessions on the coast of Guinea. The fort and castle (St. George d'Elmina,) are the oldest, largest and strongest on the whole coast. The settlement was begun by the Portuguese at the outset of their discoveries, (1471) and, from the gold found there, was named *El Mina*—the mine. Eighty years, it appears from existing documents, elapsed from the commencement to the completion of the castle and fortifications, which they retained in their possession till 1638, when they were captured by the Dutch. About one fourth of a mile eastward is a hill, called St. Iago, which commands the castle; from this unfortified position, the guns of the Dutch, previously conveyed there by stratagem, were brought to bear with success upon the Portuguese. A stone in the pavement in the rear of the castle, is now pointed out, upon which the latter delivered up their flag into the hands of their conquerors. Since then the hill has been kept constantly fortified.

The landing is the best upon the coast, being protected by a good break-water built of stone. Wharves, and the usual conveniences for landing goods safely, are to be seen, with many

other marks of civilization and the enterprise of the white man. The degree of improvement observable here, greatly surprised one who has resided for years on the Windward Coast. Fine, wide streets, some with pavement and side-walks, others bordered and arched with shade trees; large stone dwellings, stuccoed and ornamented with galleries and jealousies, and furnished with all that comfort and even luxury would require, greet the eye. These dwellings belong to the merchants, who, with one exception, are natives—colored men—educated at great expense in Europe—hospitable and intelligent. They are imitated, to some extent, by the “blacks,” among whom will be found some living in their white houses, with galleries and green blinds, furnished with chairs and couches, side-boards and tables, a profusion of cut glass, hanging lamps, mirrors, &c. The mechanic arts were originally introduced to facilitate the slave trade; and much of the furniture of their houses, all their iron work and masonry, are done in workman-like manner, by the native black in his scanty cloth. All this, as far as it goes, is civilization, and strikes the stranger, at first view, agreeably; but when we consider the period that has elapsed (more than 300 years,) since Europeans began their settlements here, we are surprised at the small degree of advancement exhibited by the “blacks.” Out of their dwellings they are not to be distinguished from the others who live within mud walls, and eating from the dish with their fingers. And as to religion, they know no other than the debasing superstitions of their forefathers, unchanged and undiminished.

Why should it be otherwise? These settlements had their origin in the slave trade. Those massive walls and castles were erected for its prosperous continuance; and since its abolition in more modern times, they have been supported solely for the furtherance of commerce. Beyond these considerations, Europeans have had no object in locating among this heathen people. A step further would take them beyond the circle that circumscribes their existence.

[TO BE CONTINUED.]

MISCELLANEOUS.

CHURCH EXTENSION—ENGLAND. *Diocese of Litchfield. From speeches at a meeting of the Diocesan Church Extension Society: Archdeacon Bather, at Shrewsbury.*—The Lord Bishop's letter, he said, had told them that the Society's funds were absolutely exhausted, but that it had, nevertheless, been held necessary, not only to proceed in building churches, but to assist local efforts for providing parsonage houses, and augmenting endowments. He must call upon the meeting for redoubled exertions; but if he did, he was bound to tell them what had been done with their money already subscribed—what remained to be effected with reference to the Society's original object, and why it was so

necessary to add to it in the way proposed. He would attempt to answer these questions, and hoped he should show, in so doing, that their committee had been worthy of their confidence. They had gone to work at first on the assumption that the diocese had a million inhabitants—that four-fifths had no room in the church, and that 60 new churches, at least, were wanted, beside enlargements. They had received £24,000. By outlay of it in bounties, they had procured the erection of 40 churches, and enlargement of 60, and 40,000 seats in all, of which 23,000 were free; and in doing this, they had stirred up the country to a sense of duty, so as to have caused £100,000, at least, to have been spent on this Christian object. As to Salop, it was twice as well off at the outset, as any other district. Supposing the churches equally distributed, there would have been room for two-fifths, instead of one. However, they were not so distributed; and, in one respect, especially, the district was in a very bad state. Sixty places, indeed, wanted nothing; but they were small places, and had only 23,000 inhabitants among them. But there were forty places more, which all required aid: 18 because the churches would not hold a third of the inhabitants, and 16 because there was a considerable body of people in each at a great distance from the church. But, besides this, the whole 40 wanted aid, because they had not sufficient room for the poor, and some of them none at all. These places had 77,000 inhabitants. So the fact was, that whilst less than a fourth part of the poor had room, more than three-fourths were destitute. Salop had raised, as its quota, £3,274. It had all been spent on the districts: and thereby 14 churches had been enlarged, three new ones built, and a grant of £500 made to build a fourth, if the parish (Dawley) could do its part; and so 5,465 sittings had been got, of which 3,383 were free; and two parsonages also had been built. He should be glad to know how more could have been done with the money. He hoped the committee would be trusted again; and, above all, that the parties assembled would not be weary of a work through which they had been enabled, under God, to put 40,000 souls into a condition to gather fruit unto life eternal. The case, however, did not stop here—an enormous work remained. Especially he would have them note that the population had more than kept up with the progress made in building—it had passed by them, and left them more work to do than was before them 10 years ago. He came now to another topic. The resolution respecting parsonages and endowments must be carried out. He hoped to show that this was both necessary and practicable; and if he could show it, he should be liberally supported. Was it necessary, then, he asked, that the Church establishment should be made commensurate with the exigencies of the country? If so, no multiplication of mere buildings could bring that about. Every district must have its resident minister, and every such minister have the necessary advantages for his work. The country would then have done its duty, and the clergy be in a

condition to do theirs. They were not content of old when the Bishop sent them his missionary from the cathedral. They would have a pastor of their own. They made therefore their estates parochial, and they did not say to the minister whom they presented, "Sit here, and we will give you certain pew rents, as your doctrine suits our prelates." No! "There is a house for you to live in, and the tithes of our manors for you to live upon; abide and be faithful, and be amenable not to us, but to your right rev. father the Bishop, and to his Master, and your own, and ours." Thus arose the parochial system. The population has now overrun the provision made. Then the same thing must be done again, to the extent at length required. But how? Out of the surplus revenues of the Church? Where were they? Certain stalls and prebends had been abolished. We had some account of the new appropriation of the proceeds. Her Majesty's commissioners hoped to raise all livings in public patronage, having 2000 inhabitants, to £150 a year. He was thankful for this. But he would not pay so ill a compliment to those who had squeezed this orange, as to think that they had not done it with a vigorous hand. This, therefore, would yield no more. Let the wealthy learn of those two individuals of whom they read in the Bishop's letter, who each of them had given £1000. However, he did not look to have the work done by one class only. He hoped to establish branch associations in the towns, whose tradesmen could not come to that meeting in the hours of business. He should be thankful if Shrewsbury would begin first, which had received such help, and then we might go further, and to the small rural parishes in due time. Lord Liverpool was of this opinion, who had bid him set down his name for £200. When the mass of the people should cry out for Christian ordinances they would have them, and this Society had done much already to make them sensible of their want of them. He agreed also with another noble lord (Lord Berwick) who had likewise sent £200; he thought the salvation of the country depended on the success of such works as they were engaged in now; and was not this true? Could we stop the growth of the population? Then if we let them grow up without religious means, what would follow? Surely an infidel ascendancy; and what would that be but an ascendancy of violence and crime? Could we stop the overwhelming flood of iniquity which in that case would desolate the land?

The Rev. Dr. Kennedy, at Shrewsbury.—The Rev. Dr. Kennedy said every Churchman of this Archdeaconry who comprehends his high calling, and seeks to walk worthy of it, be he layman or be he clergyman, be he high or low, rich or poor, will be grateful to the Lord Bishop for that solemn and touching appeal which has drawn together this magnificent meeting, as also for the sanction and support we derive from his presence amongst us to-day. And I congratulate his lordship on the ample proof afforded by this meeting that such an appeal will never be

made in vain, as it never has been made in vain, to the christian chivalry of Salop, with its Lord Lieutenant at its head, and its matrons and maidens gracing its array; that the rich and the great in this part of his diocese do indeed understand their poorer brethren's wants, and their own duties, and are prepared in their several measures, to supply the one, and fulfil the other. Doubtless they do know and feel, not only that their temporal interests are perilously involved in this question of church extension; not only that the rights of property cannot be safe in the midst of a vast and fearfully increasing population, goaded by poverty and unrestrained by religion; not only that, even in a worldly meaning, godliness does prove to be great riches, and righteousness exalteth a nation; but they know and feel, too, that they themselves are but God's stewards, accountable to Him for the talents entrusted to them; that, as they have opportunity, they are bound to do good unto all men; and that a nobler opportunity they cannot have than this of church extension, whereby they may become the means of drawing thousands of their countrymen into the household of faith, Christ's Holy Church, by placing within their reach its sublime services, its blessed sacraments, its persuasive calls, and its loving ministrations. As much as they value their own souls, so much do they value the souls of their fellow-men; as much as they love their Saviour, so much do they love the salvation of all for whom that Saviour died; as much as they rejoice in the high and happy privilege of church communion, so much do they rejoice in being the instruments of extending that privilege to the humblest among their countrymen, to the hovel of the poorest peasant, and the dark lodging of the neediest artisan. Talk of the rights of Englishmen! My Lord Duke, I love and value our civil rights; but I love and value them chiefly as they are securities for the rights of that better citizenship, which is carried on from this world into the next. Talk of the rights of man! What human rights so certain or so precious as those chartered by the Lord and Saviour of the world himself?—the right to the water of baptism and the bread of life; the right to the teaching of the everlasting gospel, and, unless forfeited by unworthiness, to the communion of the body and blood of Christ. In the enjoyment of these rights, these glorious rights, the Church is commissioned to instal believers; and it is to strengthen the hands of the Church, to extend her ministrations, and to bring our brethren within their influence, that we are met this day as Churchmen; to secure the rights of Englishmen, we are met as patriots; to enforce the rights of man, as men; in hope of a blessing from above, and of a strength not our own. May this great work not rest within narrow limits; may it go on and prosper exceedingly. May our Church become known unto all men in the holiness of her descent, in the completeness of her ministry, in the uncurtailed beauty of her services, in the wholesome and legitimate strength of her discipline. May the time ere long arrive, when every 2000 of our population, on the aver-

age, shall have their church, their presbyter, and their deacon when every 200,000, on the average, shall have the constant oversight and apostolic guidance of their Bishop. Then, instead of the doleful cry which her enemies are waiting and longing to hear—"Ichabod, the glory hath departed from her,"—shall the pious children of the Church, raise the joyous song of Simeon: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." There are thousands of our countrymen afflicted with temporal sufferings of which they are keenly sensible, but carrying about with them a worse wretchedness, of which they have no feeling; knowing not that their souls are poor and miserable, and blind, and naked. And these truly wretched beings scoffingly bid us take care of their bodies, and leave their souls to take care of themselves. Awful language this and, indeed, a stronger and more piercing call for our sympathy and succour than the voice of most earnest and piteous entreaty. Alas! they are deeply ignorant that by far the greater part of the evils endured by this or any other nation, is, in various ways, the fruit of sin and wickedness. Most firmly do I believe, my Lord Duke, that God never suffers a really-righteous nation to be ground down with poverty and wasted with misery. Most entirely do I rely on the truth of the assurance that, even temporally, man does not live by bread alone, but also by the word of the mouth of God; upon the faithfulness of the promise, that to them who seek first the kingdom of God and his righteousness, all other things that be convenient shall indeed be added.

[The subscription books were then opened, and upwards of £5000 contributed. Among the subscriptions was one of £2000 by the Duke of Sutherland, and one of £500 by the Bishop of Litchfield. Much interest was excited amongst the clergy not merely of the district but of the diocese generally.

At a meeting of the same Society at Wolverhampton a few days after, it was stated that the Rev. Thomas Gisbourn had subscribed £1000; his son-in-law, Mr. Evans, £1000; his son, £500, and another member of the family, £250—in all £2750 from one family.—ED.]

BRITISH AND FOREIGN BIBLE SOCIETY. *Issues of the Year.*—The issues have reached an amount of 900,912 copies. The total issue, from the commencement of the society, amounts to 13,223,383 copies.

Your committee have now to speak of the important measure announced, and received with so much satisfaction in the report last year—the issue of the cheapened scriptures. From the commencement, on February 1, 1840, to the close of November when all the orders received up to the 10th of August, including many from the colonies, had been executed, the total issue was 382,377 copies; on which the total loss has been £14,410.

As already intimated, a suspension of the measure took place on August 10th; it being found utterly impossible, with a due regard to the other claims of the Society, to sacrifice so large

portion of the free contributions. Great regrets were experienced by many on this occasion. The committee have now the pleasure to announce, that the issue has been happily resumed, with the prospect of little loss to the society; owing to the very low prices at which books of several kinds are now offered by the printers, as alluded to in the opening of the report.

Auxiliaries and Associations.—The domestic agents have presented their usual annual report; from which it appears that the number of new societies established during the last year is 210, making the total number of societies in England and Wales on the 1st of January, 1841, so far as information has hitherto been obtained, 2,757.

During the year 1,457 public meetings were held in behalf of the society, 1,146 of which were attended by agents, delegates, or officers of the society.

The society's grants in money and books amounted to £46,342.

GOSPEL PROPAGATION SOCIETY.—By the exertions of many kind and able friends, public meetings have been held during the past year, almost in every county; and the city of London has set an example which the large towns and populous districts throughout the empire may be expected to follow. The result of the whole is, that the annual receipts of the society, from subscriptions and donations, which in the year 1837 were £10,739, amounted in the year 1838 to £16,082, in the year 1839 to £22,641, and in the year 1840, not yet closed, may be estimated at £40,000. So considerable an increase in the short space of three years may be regarded as a proof that the proceedings of the society are approved of by the country at large.

The receipts into the treasury were £75,491, and the payments £62,066.

The society has 99 missionaries in the North American colonies; 34 in the British West Indies; four or five catechists in Calcutta; 18 missionaries and seven catechists in Madras; and 30 missionaries in Australia and Van Dieman's Land; besides missionaries and schools in Africa and Mauritius.

CHURCH MISSIONARY SOCIETY. *Missions* 11, *stations* 97: being in Western Africa 13, South Africa no station permanently fixed upon, Mediterranean 4, North India 14, South India 16, Western India 2, Ceylon 4, Australasia 17, West Indies and Guiana 23, N. W. America 4, *Laborers*, including wives, 1,285: and consisting of 69 English, 14 Lutheran, and 9 native or country-born clergymen, of whom 72 are married; 71 European lay assistants, of whom 48 are married; 5 European female teachers, and 913 native or country-born male and 64 female assistants. *Attendants on public worship* 66,493. *Communicants* 4,603. *Schools* 696. *Scholars* 35,396, consisting of 15,289 boys, 5,900 girls, 5,646 youths and adults, and 8,561 of whom the sex is not specified.

The number given under the heads of attendants and communicants are very imperfect, in consequence of no returns having been received from some of the stations or defective ones from

others. Scholars, excepting adults, are not generally included in the number of attendants on public worship, though in some of the returns they have, we believe, been included.

The receipts and disbursements of the past year, on account of the general fund, were, receipts £90,604, disbursements £98,630; exhibiting an excess of disbursements over receipts of £8,026.

The large amount of the expenditure is to be traced to the progressive enlargement of most of the missions, through the blessing from above which has been vouchsafed to their operations. At no antecedent period have the missions, speaking of them as a whole, presented so favorable a view to the spiritual influence which they have been instrumental in diffusing.

The receipts of the year on account of the funds for disabled missionaries and their families amounted to £867.

The total receipts, therefore, from all sources, were £91,471.

Eleven missionary laborers died during the year, twenty-three returned to England, and thirteen ordained missionaries and six catechists were sent out, with the wives of thirteen, making thirty-two.

WESLEYAN MISSIONARY SOCIETY. *Missionaries*: in Ireland 23, Sweden 1, Germany 1, France 20, Spain 2, Western Africa 17, South Africa 35, Malta 1, South India 18, North Ceylon 7, South Ceylon 13, New South Wales 7, Australia 4, Van Dieman's Land 8, New Zealand 14, Friendly Islands 8, Feejee Islands 6, Demerara 7, Honduras 2, West Indies 77, British America 92: total 363—of whom 204 are principally connected with the heathens and converts from heathenism, and 159 labor among Europeans and British colonists.

Assistants: These missionaries are assisted by 2,361 catechists and readers, and by 336 salaried and 3,947 gratuitous teachers; of whom 5,614 labor in missions among the heathen, and 1,030 among professed Christians.

Members in society: 84,234: being an increase of 5,730; and consisting of 68,442 chiefly among the heathen, and 15,792 from among professed Christians.

Scholars: 56,849: being an increase of 1,771, and consisting of 42,434 chiefly from among the heathen, and 14,415 from among professed Christians.

The society sent out twelve missionaries during the year; seven returned, and nine deceased, and six females.

The total receipts were £90,182, the disbursements, £109,226.

The debt of the society was, at the end of 1839, £20,871. An excess of expenditure has taken place in 1840, to the amount of £19,044; forming together, at the end of 1840, a debt of £39,916.—*Miss. Register*.

BISHOP MEADE'S LETTER ON THE LATE BISHOP MOORE—EXTRACT. From an extreme tenderness of nature, he [Bishop Moore,] revolted at thought of the dangers and hardships of the missionary life, and could not bring himself to recommend young men of his ordination to choose the foreign
VOL. VII. 4

field, although he never sought to hinder the good work, but ever said to myself, that I was at perfect liberty to use any means for its promotion. I allude to this, in order to give force to the following fact, which I take indescribable pleasure in mentioning. At our last General Convention, the subject of foreign missions was one most prominent in the house of bishops, and it was the desire of the bishops to take more vigorous measures than heretofore to enlarge the field of their operation. They proposed the appointment of two bishops, the one for Texas, and the other for Western Africa, and designated two individuals for the same. The brethren of the house of bishops will testify to the manner in which our aged father delivered his sentiments on the subject, how emphatically he declared his hearty approbation of the measures, and how in reply to the objection that means could not be obtained for such additional expenses, he solemnly called upon us to proceed in the good work, doing our duty, and putting our trust in the Lord, who would provide. I can truly say that my heart was greatly encouraged by his words, but I little thought that they were to be the very last words I should hear from his lips. Were they not in anticipation of his death—the words put into his mouth by the Spirit of the Lord, lest after his death, any one should be allowed to say, that Bishop Moore lived and died indifferent to foreign missions. Let them be his legacy to this diocese, his last exhortation to us to remember Africa and Texas in our prayers and contributions.—*South. Churchman.*

INTELLIGENCE.

MISSIONARY NOTICES (DOMESTIC.)—The Rev. J. B. Gallagher has resigned the missionary station at Clarksville, Geo., and taken charge of a parish in South Carolina.

The Rev. M. Hirst has been transferred from Dexter, Michigan, to Clinton, in the same State.

The Rev. W. G. Heyer has been appointed a missionary in Illinois, and recognized as the missionary at Jacksonville and vicinity.

The Rev. W. H. Moore has been appointed a missionary in New-Hampshire, and recognized as the missionary at Manchester.

FUNDS FOR DOMESTIC MISSIONS.—In compliance with the direction of the Domestic Committee of the Board of Missions, we publish the following letter. It has been sent by mail, post paid, to all the rectors and officiating ministers of parishes that have not contributed to the Domestic funds either in the year ending June 15, 1841, or in the first half of the current missionary year, as far as their names and address could be ascertained. It will be seen that the Committee request of them the favor of an answer.

1842.]

INTELLIGENCE.

It is earnestly hoped that the statements of the 1 will arrest the attention of not only those who are pastored non-contributing churches, but of all the parochial clergy. Those having charge of the four hundred parishes which contributed last year, will see the importance of raising and remitting a sum not less than the contribution then forwarded. Can it be made greater? God has given the ability. Has he given the will?

While the contributions have been, as stated, \$7,167 29, the expenditures in the first half of the current year have been \$16,46

CHURCH MISSIONS—DOMESTIC OFFICE
281 BROADWAY, NEW-YORK.

December 15, 18

Rev. and Dear Sir,

The Domestic Committee and the Board of Missions directed me to address you in relation to funds for this Department of the missionary operations of the Church.

They do this because the General Convention has made it their duty to look to you as the agent for collecting and remitting to the Treasurer the free-will offerings of the members of the parish under your care in aid of the general mission of the Church.*

The estimated expenditures of the Committee for the ending June 15, 1842, are as follows :

For 1 missionary and 6 assistants at the Indian mission stations, - - - - -	\$
For 6 missionaries in Maine, New-Hampshire and Delaware, - - - - -	
For 24 missionaries in Ohio, Michigan and Illinois, - - - - -	

* Art. II. of the Constitution of the D. & F. Missionary Society adopted in convention 1835.

"The Society shall be considered as comprehending all persons who are members of this Church."

Resolution of the House of Clerical and Lay Deputies of the General Convention 1835.

"Resolved, That the minister of each congregation is hereby requested to inform known to the members of his congregation, that they are regarded by the Convention of the D. & F. Missionary Society, as members of the same, and are required to contribute periodically to its funds, as they may find most convenient, and according to their means—the rich out of their abundance, and the poor out of their penury; and that the smallest sum will be received. Each minister, or other person authorized for that purpose, to transmit the amount paid in to him, as soon as possible, to the Treasurer of the said Society."

For 30 missionaries in Missouri, Indiana, Iowa, and Wisconsin, and for the salary of one Missionary Bishop,	-	-	-	10,050
For 18 missionaries in Kentucky, Tennessee, and Arkansas, and for the salary of one Missionary Bishop,	-	-	-	6,800
For 18 missionaries in Mississippi, Louisiana, Florida and Alabama,	-	-	-	5,500
For outfits to missionaries, about	-	-	-	2,500
For general expenses,	-	-	-	3,000
				<hr/>
				\$36,350

Deduct for salaries of missionaries which probably will not accrue, owing to vacancies in the above number, 3,300

Estimated expenditure of the year, - - \$33,050

Circumstances may affect the above estimate for the current year, increasing or diminishing some of the items to a small extent.

But while the scale of expenditures is at the rate of nearly \$35,000 per annum, the whole amount of the contributions of the Church for this object, during the six months ending this day, is only, - - - - \$7,167 29

In the year ending June 15, 1841, nothing was received from your parish towards sustaining this branch of a work undertaken by the Church and having a strong claim upon all connected with her, and more especially upon every communing member. In the first six months of the current year, also, nothing has been received from your parish.

The Committee, therefore, my dear brother, solicit your attention to this matter. Regarding you as an agent for this work in your parish, for Jesus' sake, they respectfully request you to lay its claims before your parishioners, (and particularly before those who are communicants,) and to provide for them the opportunity of making their free-will offerings towards sustaining it.*

* The Committee do not point out any mode. Where a diocesan or parochial system of raising funds for Church objects is in use, obviously that system should be followed in this case. Offerings on each Sunday, during the reading of the offertory; special offerings; collections at stated periods in the church; special collections; and personal applications to some or all of those connected with the parish, either directly or through the agency of a parochial association, or society, or appointed collectors,—are among the various modes in use.

The Committee have specially instructed me to ask you to do them the favor of replying as early as convenient to this letter stating whether any, and if any, what sum may reasonably be expected from your parish during the present missionary year ending June 15, 1842.

The Committee earnestly hope that you will not be deterred from replying and sending, because the amount which your people may be able or disposed to give, may be small. As an evidence of interest in this work the small sums of feeble parishes are most thankfully received.

It is important that the contribution should be received early as it can be remitted, and, if possible, that it should not be delayed, in any event, beyond the first of May.

Remittances should be addressed to J. D. Wolfe, Esq., Treasurer of the Domestic Committee of the Board of Missions, 2 Broadway, New-York.

By order of the Committee.

J. DIXON CARDER,

Sec. and Gen. Agt. D. C. B.

BISHOP OF ST. JAMES'S CHURCH IN JERUSALEM.—The Rev. Solomon Michael Alexander, D.D., was consecrated to the Episcopal office by the Archbishop of Canterbury, on Sunday, the 7th of Nov.

Bishop Alexander, it is stated, will have episcopal jurisdiction throughout Syria, Chaldea, Egypt and Abyssinia. He expects to sail on the 20th of Nov., a steam frigate having been ordered by government to convey the Bishop to the sea-port of Joppa about forty miles from the holy city. Bishop Alexander was officiating Rabbi of a synagogue at Plymouth, seventeen years since, but recently a professor in King's College, London.

He was baptized at Plymouth, by the Rev. Mr. Hatchard, and received orders at the hands of the late Archbishop of Tuam, the Church of Ireland. He is of pure Hebrew descent, of the tribe of Judah. Mrs. Alexander is also of the purest Hebrew blood, and of the tribe of Levi. Mrs. A. was baptized about a year after her husband. Their eldest boy, whose name is Michael, is a student in Christ's Hospital, London.

The day after the consecration, the Bishop gave an entertainment to upwards of a hundred Christian Jews, most of whom were poor.

METROPOLITAN OF ABYSSINIA.—In May last an embassy of sixty-four persons, from the church in Abyssinia, waited upon the Coptic Patriarch, at Cairo, requesting the consecration of a Bishop for Abyssinia. On the 23d of that month Andraus, a young man of piety and learning, educated in the mission school of the Church Missionary Society at Cairo, was consecrated Abuna or Metropolitan Bishop. Great good may be anticipated from such an appointment to an office which has been long vacant.

A NESTORIAN BISHOP ABOUT TO VISIT THIS COUNTRY.—Mar Yohanna, Nestorian Bishop of Galavan, in Persia, it is stated, is daily expected in this country, in company with the Rev. Mr. Perkins, missionary of the American Board. Mar Yohanna, accompanied by a deacon, called with Mr. P. upon the Rev. Dr. Robertson, our missionary at Constantinople, and expressed much delight at meeting a clergyman from a church constituted like his own.

On the following Sunday Mar Yohanna, with a priest and deacon from his own church, together with a Metropolitan of the Syrian Church, attended divine service at the house of the Rev. Dr. R., where, with our missionaries and others, they received the communion according to the rites of our Church. On this occasion Dr. R. had also the gratification of administering the communion to two of his own daughters for the first time.

W. AFRICAN MISSION.—Miss Maria V. Chapin, from Newbury, Vermont, and Miss Martha D. Coggeshall, from Bristol, R. I., have been appointed by the Foreign Committee teachers in this mission, and will accompany Mr. and Mrs. Payne, whose departure has been postponed until early in January. Mr. George A. Perkins and wife arrived in New-York, from Cape Palmas, on the 9th Dec. Mr. P. returns in feeble health occasioned by over exertion in the labor of the mission.

The past season has been more trying to the health of the mission than any since its commencement, all its members suffering more or less. Notwithstanding this and other discouragements, the Rev. Mr. Minor had proceeded to Taboo on the coast forty miles to the eastward of Cape Palmas, where he was about to commence a new station. The prayers of the Church are specially desired for this mission and for those about to embark.

THE FOREIGN COMMITTEE earnestly solicit the early collection and transmission of funds designed for that Department, the means at their command having been entirely exhausted. .

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from the 15th Nov. to the 15th of Dec., 1841.

DIOCESE OF MASSACHUSETTS.	
Lowell, St. Ann's Church, - - - - -	\$49 00
New Bedford, Grace Church, for Mishawaka, Ind., - - -	2 00
Taunton, St. Thomas' Ch., for do. do. - - -	7 71
Wilkesonville, St. John's Church, - - - - -	9 37
Miscellaneous, for Mishawaka, Ind., - - - - -	6 00— 74 08
DIOCESE OF CONNECTICUT.	
Glastenbury, St. Luke's Church, - - - - -	10 04
Hartford, Christ Church, for Mishawaka, Ind., - - -	109 00
New-Haven, Trinity Parish, (for Mishawaka, Ind., \$38 50; and for Tecumseh and Clinton, Mich., \$50,) - - -	158 50
Norwalk, St. Paul's Church, for Mishawaka, Ind., - - -	53 60
Norwich, Christ Church, " " " - - -	21 25
Southport, Trinity Church, " " " - - -	11 00
Waterbury, St. John's Ch., " " " - - -	12 00—405 65
DIOCESE OF RHODE ISLAND.	
Bristol, St. Michael's, for Mishawaka, Ind., - - -	9 00
Woonsocket, St. James' Church, - - - - -	40 00
Miscellaneous, for Mishawaka, Ind., - - - - -	29 00— 78 00
DIOCESE OF NEW-YORK.	
Albany, St. Peter's Church, for Mishawaka, Ind., - - -	5 00
Brooklyn, St. Ann's Church, - - - - -	223 53
" Calvary Church, for Tecumseh, Mich., - - -	14 12
Flushing, St. George's Church, (a member, \$15,) - - -	65 00
Fort Hamilton, St. John's Church, by Rev. J. D. Carder, rector, - - -	250 00
Flatbush, St. Paul's Church, - - - - -	24 00
Hempstead, St. George's Church, - - - - -	10 00
Newtown, St. James' Church, - - - - -	10 00
New-York, Ascension Church, offering, Thanksgiving day, - - -	351 30
" St. Thomas' Church, (a member,) - - -	5 00
Plattsburgh, Trinity Church, (a member,) - - -	5 00
Tompkinsville, St. Paul's Church, - - - - -	9 60
Yonkers, St. John's Church, - - - - -	22 00
Miscellaneous, (for Mishawaka, Ind., \$169,) - - -	231 00—1225 55
DIOCESE OF WESTERN NEW-YORK.	
Auburn, St. Peter's Church, for Clinton, Mich., - - -	15 00
Rochester, St. Luke's Church, (for Mishawaka, Ind., \$5,) - - -	15 00— 30 00
DIOCESE OF NEW-JERSEY.	
Jersey City, St. Matthew's Church, a member, - - -	3 00
Newark, Trinity Church, (for Tecumseh, Mich., \$9,) - - -	65 00
" Grace Church, " " " - - -	9 00
Perth Amboy, St. Peter's Church, a lady, - - -	2 00— 79 00
DIOCESE OF VIRGINIA.	
Chesterfield Co., Dale Parish, - - - - -	7 05
Prince George's Co., Merchant's Hope Ch., - - -	5 13
Miscellaneous, a lady, - - - - -	2 00— 14 18
DIOCESE OF NORTH-CAROLINA.	
Wilmington, St. James' Church, a lady, - - -	5 00— 5 00
DIOCESE OF SOUTH-CAROLINA.	
Berkley, St. John's Church, - - - - -	5 00
Bradford Springs, St. Philip's Church, - - - - -	16 68
Charleston, Monthly Missionary Lecture, - - -	34 02
" St. Stephen's Chapel, - - - - -	10 50
" St. Philip's Church, - - - - -	100 00
" St. Michael's Church, - - - - -	43 56
" St. Peter's Church, - - - - -	40 00
St. Bartholomew's Parish, offerings, - - - - -	12 50
Waccamaw, All Saints' Church, - - - - -	25 00—287 26
DIOCESE OF KENTUCKY.	
Louisville, Christ Church, - - - - -	35 00— 35 00
DIOCESE OF INDIANA.	
— Church, Mishawaka, (a missionary Station,) - - -	1 50— 1 50
Total contributions since June 15, \$7,167 39.	
Total payments since same date, \$16,460 78.	
\$2,235 22	

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th Nov. to 15th Dec., 1841.

CONNECTICUT.

Hamden, Grace Church, offerings, - - - - \$2 00— 2 00

NEW-YORK.

Brooklyn, St. Ann's Ch., from a member for support of Charles H. Richards at African Mission, - - - - 20 00
 Flushing, St. George's, for Africa, - - - - 75 00
 New-York, for Trinity Ch., Galveston, - - - - 120 00
 " St. Stephen's, Miss. meeting, for Africa, - - - - 69 29
 Rochester, St. Luke's Ch., bal. sub. for 1841, - - - - 10 00—294 29
Note, \$3 50, acknowledged to St. Peter's Ch., Peekskill, Oct. 13, should have been from St. George's Church, Hempstead, L. I.

PENNSYLVANIA.

Philadelphia, Ch. of Epiphany, for Africa, \$50; do. Greece, \$75; do. China, \$75; St. Luke's Church, for Africa, \$10, - - 210 00—210 00

MARYLAND.

Alexandria, D. C., Theological Seminary, African mite box, \$1; An unknown Friend, \$2; Mrs. Mary Rose, \$1; A few Friends, \$12 50; St. Paul's Ch., a few friends for support of a child to be called Wm. H. Wilmer, \$20, - - - - 36 50
 Baltimore, St. James's (col'd) Church, - - - - 3 00
 St. Andrew's Church, - - - - 10 75
 Centreville, A friend to Africa, - - - - 5 00
 Frederick City, Miss Swearingen, \$3 60; Part of amount pledged by Mrs. Payne's friends to defray expense of her passage to America, \$14, - - - - 17 60
 Washington, D. C., Trinity Church, \$70 36; do. Sunday School support of Horace Stringfellow and Seth Todd, in African Mission, \$42, - - - - 112 36—185 21

VIRGINIA.

Clark Co., Wickliffe Parish, - - - - 20 00
 Charles City Point, - - - - 5 12
 " A Friend, for Greece, - - - - 3 00
 Chesterfield, Dale Parish, - - - - 7 05
 Fairfax Co., Mrs. L. B. Mason and children, \$5; Misses Catharine and Elizabeth Thompson, each, \$5, - - - - 15 00
 Hanover, Mrs. E. M. Atkinson, for Church at Galveston, - - 1 00
 Norfolk, Christ Church, - - - - 172 50
 Petersburg, unknown friends, \$2; Mrs. P. Gairy, \$10; for support of G. Carroway and E. Lowe, in African Mission, \$40, - 52 00
 Stanton, Trinity Church, for Greece, - - - - 10 00—235 67

SOUTH-CAROLINA.

Branford Springs, St. Philip's Church, - - - - 16 67
 Charleston, St. Bartholomew's, - - - - 32 50
 " Mrs. Pinckney and Mrs. Izard, for Ch. at Galveston, - - 100 00
 " St. Peter's Ch., \$10; do. Working Soc., for Texas, \$50; do. Africa, \$100; a member of St. Peter's Ch., for Africa, \$10, - - - - 170 00—319 17

OHIO.

Pequa, St. James's Church, - - - - 21 18— 21 18

(Total, since June 15th, \$3,740 98.)

\$1,317 52

N. B. Also received a box of articles for Cape Palmas, from the ladies of Christ Church, Watertown, Ct., valued at \$24; do. from the ladies of St. Peter's Church, Plymouth, valued also at \$24; do. from young ladies of Misses Green's school, New-York; also a communion set, &c. from St. George's Church, New-York, for Trinity Church, Galveston, Texas, valued at \$100; also to be forwarded, a box from Stanton, Va., for the Rev. J. H. Hill; do. for Miss Baldwin; do. from Hartford, Ct., for the Rev. Dr. Savage; do. for the Rev. J. Smith, from Norwich, Ct.

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

FEBRUARY, 1842.

No. 2

CORRESPONDENCE.

DOMESTIC.

WISCONSIN.

FROM THE REV. R. F. CADLE, MISSIONARY, AND HEAD OF THE
ASSOCIATED MISSION AT PRAIRIEVILLE.

Green Bay, December 27, 1841.

Since my report of September 23th last I have officiated follows. I preached in the morning of October 3d at a private house in the vicinity of Rochester, in the western part of Racine county, and in the afternoon in a hotel at Burlington in the same county, and five miles distant from the first mentioned village and on both occasions to considerable congregations. Rochester is situated on the Fox River, contains a population of more than a hundred persons, and has one Episcopal family, and I believe two communicants, in its neighborhood. Burlington is at the junction of White and Fox Rivers, and has twenty-one families in its vicinity there is one Episcopal household. On Sunday October 10th, I officiated twice in a school-house at Elkhorn the seat of justice for the county of Walworth, and situated at the geographical centre of that county. This village, now in its infancy, consists of five or six families; two families and two persons are Episcopal. Among these are, I think, two communicants. The assemblage was not small, several families and persons attending public worship from the country. I officiated in the evening of Thursday the 14th, for a large number of persons in a school-house at the village of Whitewater, and again at the same place at an early hour in the morning of Sunday October 17th. There are about five Episcopal families in the neighborhood of this village, which is situated in the northwestern part of Walworth county, on the Whitewater River, a branch of the Bark River, which is a tributary of the Rock. Late

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the afternoon of the 17th I preached in a school-house at Sugar Creek Prairie, Walworth county, to a small congregation. There is in this settlement about the same number of Episcopal families as at Whitewater. I officiated once on Sunday, October 24th, to a small number of persons at Oconomewac, on La Belle Lake, in the northwestern part of Milwaukie county. There is one communicant here. At Oconomewac, and in Genesee, a few miles distant, there are five Episcopal families. On Sunday, October 31st, I officiated twice in the court-house at Racine, a town containing about four hundred inhabitants. In this place there are six or seven communicants. I preached on November 7th twice in a school-house at Madison, in Dane county, the capitol of Wisconsin; and on Sunday, November 14th, twice in one of the company quarters of Fort Winnebago, in Portage county, by invitation of the commanding officer of that post. In the settlement adjoining Fort Winnebago there are three or four Episcopal families. On Sunday, November 21st, I preached twice in Christ Church, Green Bay. On Sunday, November 25th, I preached twice in the same church; in the afternoon on the occasion of the burial of a child, and in the morning I administered the Lord's supper to twenty-four persons. I officiated twice on Sunday, December 5th, in this church, and catechized a class of seventeen children. On the evening of Tuesday, December 7th, I preached to a congregation of about sixty persons, in a private house at Manitowoc, the county seat of Manitowoc county, and situated on a river of the same name, three miles from its mouth. At the settlement where I officiated the population consists of about sixty persons, and at the settlement at the mouth of the river the population is represented to be about three fourths of that number. Previously to this visit there had been no religious service at Manitowoc for the period of about a year and a half. On Sunday, December 12th, I preached twice in Christ Church, Green Bay, catechized the children, and baptized a child. On Thursday, December 16th, being the day set apart by the civil authority of the territory as a day of thanksgiving and prayer, I preached, after the reading of the service by the Rev. Mr. Davis, in Hobart Church, Duck Creek, to about one hundred Oneida Indians. On Sunday, December 19th, I officiated twice in Christ Church, Green Bay, and catechized the children. I preached in the same church in the evening of December 24th, and also in the morning of Christmas Day, when I administered the Lord's supper to 36 persons. The number of communicants of Christ Church is 26. I collected \$5 for Domestic Missions. In addition to this, Miss Crawford gave \$2 to the Prairieville mission. On December 26th I preached twice in Christ Church, Green Bay, and baptized two children.

I went to Prairieville a few days after my arrival at Milwaukie, from New-York, with the expectation of remaining there, but was unable to procure boarding at that place. I obtained temporary boarding a few days afterwards at Racine,

and subsequently engaged a room for my use at Whitewater from the period of my return from Green Bay to the first of July next.

It was my purpose, at first, to have spent only two or three Sundays at Green Bay, but I have complied with a request to remain till Christmas; to which I was induced also by the additional consideration of there being at this place a new and beautiful church, that, with the exception of two Sundays, had been unoccupied for more than a year—of the large number of communicants belonging to this church, and of the fact that many persons of the congregation had felt constrained to hire pews in the Methodist and Presbyterian houses of worship. Its state of destitution appeared to me to make it my duty to officiate in Christ Church up to this time. [Mr. Cadle returned to the central station at Prairieville on the first of January.]

FROM THE REV. J. H. HOBART, MISSIONARY, AND CLERK OF THE ASSOCIATED MISSION AT PRAIRIEVILLE.

Prairieville, December 30, 1841.

Since our report of the first of October, the following services have been performed. The report of our superior, the Rev. Mr. Cadle, is not included in this, on account of his absence at present, and for some time past, at Green Bay. Divine service has been held at the following places: Prairieville, 22 times; Racine, 18; Elkhorn, 15; Baxter's Prairie, 8; Sugar Creek Prairie, 6; Lisbon, 6; Rochester, 5; Burlington, 5; Mukwonago, 4; Fountain River, 4; Howard Prairie, 2; Root Creek Prairie, 1; Eagle Prairie, 1; Delavan, 1; Oak Creek, 1; Brookfield, 1; Oconomowoc 1; being, in all, one hundred and one services, at seventeen different places. The district of country we have travelled over is about forty miles in length by fifty in breadth. Our journeys have amounted to 1351 miles on horse-back, and 736 miles on foot. In addition to the above services, there have been 19 baptisms, and two marriages.

At this village we have gone as far towards organizing a parish as was deemed advisable. The frame of a small chapel has been erected, and "materials collected" for finishing it; but severe winter weather and other circumstances have delayed the work.

At Elkhorn a parish has been formed, under the title of St. Johns, in the wilderness, and the prospects of the Church at that place are peculiarly encouraging.

At Racine, an old organization, under the name of St. Luke's Church, has been revived. Were there a settled missionary at this place, the Church might be put far in advance of any sectarian rivalry. A missionary, in part supported by the Society, would soon gather a congregation which would be able to render him independent of external aid. At the other places mentioned above, we have officiated before congregations of a respectable, often of a large size; comprising, with two or three exceptions, many Church people; although the numbers and character of the latter have not yet warranted us to attempt the formation of other parishes.

We have recorded about 150 Church members, 52 confirmed, 32 communicants. It is certain, however, that these numbers do not include all, or the greater portion, of those who have received Baptism, or confirmation, or who partake of the Holy Communion. But it is a work of time, to acquire this information concerning a population so scattered; and though we traverse the country pretty thoroughly, we are not able to proceed very rapidly in these inquiries. There are many individuals who are members of our congregations, and desire to be considered Churchmen, who have received only sectarian baptism; some of them have been subsequently confirmed by our Bishops; some have never been communicants; while others, neither baptized nor confirmed, are regular attendants on our services.

During the past quarter, we have distributed about 80 Prayer Books; have sold 26, and have put between 60 and 70 at various places for sale. These numbers appear small, but we have purposely abstained from forcing the Prayer Book on the people; have seldom given it away, save when there was a desire expressed for it, or for some other peculiar reason; and, so far as we could, we have endeavored to place it in hands where it would meet with something like due regard. A large number of Tracts have also been distributed.

In our parochial Book, we have recorded 124 visits to different families, at various places. This is not one half the visits which we have paid, but circumstances have prevented any record being made of the rest.

On Christmas Day, collections were made in behalf of the Domestic Committee of the Board of Missions in this village, at Elkhorn, and at Racine. The amount of the collection here was \$2,31 cents; at Elkhorn, \$4,50 cents; at Racine, \$12,56 cents.

Very little can be expected by the missionaries to be contributed, for some time to come, to their support, by the people among whom they labor. There is no wealth among the settlers; not often competency. The needs of mortal life press upon them daily; and, having but little to meet these demands, to give of that little any considerable part to the support of the Church, would require a degree of faith and spirituality not to be expected. It is well, under these circumstances, that the means of living can be procured so cheaply in this territory, that a little money goes a great way. In humble style—yet so as to possess the requisites for contentment our SAVIOUR named—we live at a weekly expense of less than *six* dollars. For the support of our missionary establishment,* *i. e.* our own board and lodgings and the food and stabling of two horses, we have paid every *fortnight* about *fifteen* dollars! I mention this that it may be seen how little is requisite for the mere support of life, with due economy and moderate desires. It will be obvious, however, that the needs of our mission, if it is to be a permanent

* Three missionaries—Mr. Cudle being absent.—ED.

institution for the religious instruction and growth in grace of old and young, require something more than this.

The above is a brief outline of our condition and labors during the past quarter, which I respectfully submit in behalf of our mission.

INDIANA.

FROM THE REV. BENJAMIN HALSTED, MISSIONARY AT NEW-HARMONY.

New-Harmony, Dec. 23, 1841.

I arrived at Evansville on the 24th September. My first appointment, for celebrating divine worship and preaching in this place, was made for the first Sunday in October; but in consequence of recent indisposition, and very inclement weather for some days previous, I was not able to get here until the next week,—and on the following Sunday officiated, morning and afternoon, for highly respectable and attentive congregations, of about 150 persons—probably more in the morning.

From all that I had heard, on my way here, of the character of this place, as well as from what I both saw and heard after my arrival, I had strong doubts as to the probability of exercising my ministry here with any degree of success. The field had been so long overrun with the rankest growth of infidelity, that there scarcely appeared to be a spot for the word of truth to take root. Though there was a small number of persons quite anxious for the establishment of regular religious services in the place, yet most of them doubted the possibility of so desirable a measure. The attempt had been made by several other denominations and had failed, and our first step was met by organized infidel opposition. Not a single communicant of the Church could be found, and but two of another denomination. I found but one family, and two or three of others, (among these are relations of our venerable Senior Bishop,) who had been connected with our Church at the East. There are, however, several families of English Episcopalians, but in most cases their affection for their venerable mother had become well nigh extinct—many of them not having attended Episcopal worship for 25 years—some for a longer time.

Several persons, brought up among other denominations, being disposed to unite with us,—on the 25th of October an Episcopal Parish was duly organized, by the name of St. Stephen's, and a vestry of five persons elected. The vestry have formally recognized the missionary as the minister of the parish; they have also taken measures for providing a suitable place of worship,—and, notwithstanding the times are very unpropitious, there is a good prospect of success. Through the kindness of a gentleman and lady not of our Church, we have the use, on Sundays, of a commodious and well furnished lecture-room, in which divine service has been performed every Sunday since I arrived here, with two or three exceptions.

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The interest in our services has increased so much, and appears to be becoming so settled and permanent, that I no longer regard the effort for the permanent establishment of the Church here as doubtful in its results; and there certainly is not a place in our country where her holy influence is more needed. I have great cause for gratitude to the Great Head of the Church for the indications of His favor already manifested, and for confidence in the hope that He has greater blessings in store for us. "Our help is in the name of the Lord."

Our congregation is gradually increasing, and many persons are becoming more regular and constant in their attendance. I have lately noticed, as particularly gratifying, the greatest anxiety to be in the room before the services commence.

There is no public religious worship held within six or seven miles of us. The town itself numbers about seven hundred inhabitants; thus a wide field is left to our exclusive cultivation. The number of families attending our services, as near as can now be ascertained, is about thirty, besides individuals from others, and persons without families. No Sunday school has yet been organized, but we design opening one early in the Spring.

MISSOURI.

FROM THE REV. T. E. PAINE, MISSIONARY AT PALMYRA AND VICINITY.

Palmyra, Sept. 22, 1841.

I have officiated regularly every Sunday at this place, (except one, which, at the request of Bishop Kemper, I spent at Bloomington, in Iowa,) holding two services. We have also had occasional week-day services. I have further kept up a monthly appointment, at the neighboring village of West Ely, where the Presbyterians kindly tendered the use of their house, of an afternoon, and where I have always found good congregations. Some of our communicants reside in that vicinity. I have officiated there four or five times, and would go still oftener if I did not fear that the owners of the house would consider us as taking two great advantage of their kindness.

I see nothing specially encouraging, except that our congregation, our regular attendance, is on the increase. Our people are scattered and detached, and cannot therefore act in concert as they should do. They share too, pretty largely in a universal carelessness and apathy on religious subjects, which prevails in the region where we are situated. With our numbers, if they were more compactly situated, and were blessed with a right spirit, we ought, by the divine blessing, to make more sensible headway. And yet, perhaps, there is no reason for discouragement. Within the year, now nearly expired, since I came here, there have been four new communicants added, and two by removal, and we hear of others coming, and there are others who will unite for the first time ere long.

I continue to hear of remote and scattered members of our communion, and am strongly disposed to think, that a district

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itinerating missionary would do great good in this region, and perhaps that will be the only scheme, by which there can be much accomplished towards building up the Church in this new country.

December 21, 1841.

We have lately had more frequent services here owing to peculiar circumstances, and have established, I hope permanently, a service for Wednesday evening.

This quarter has been altogether the most encouraging of any one I have passed here, and that, too, in the midst of rather trying circumstances. I think I can clearly discern a deep interest on the part of the members of our little flock, and the attendants on our worship, and a small increase of numbers in our regular congregation. At our next communion (Christmas) there will be three valuable additions to the number of communicants, and more, I hope, ere long. As to externals, the parish, by the exertion of two or three individuals, and of the ladies, has paid off some burdensome debts which we were compelled to incur, and painted and repaired the interior of the church, neatly carpeting the chancel, and otherwise improving. By the liberality of the truly liberal Episcopalians of St. Louis, who in the first place did much towards the erection of our church, we have been furnished with an excellent bell, said to have cost originally some \$200, and which was greatly needed. So we have reason, I think, great reason, to thank God and take courage.

FROM THE REV. W. HOMMANN, MISSIONARY AT JEFFERSON CITY.
Jefferson City, January 1, 1842.

Our prospects are such as to fill the hearts of both pastor and people with rejoicing.

During the last month, while attending the diocesan convention in St. Louis, I improved the opportunity of making some efforts to obtain assistance towards building a house of worship. My reception was of the most cordial and gratifying nature. My appeal was listened to with kindness, and responded to with the most commendable liberality, which rendered what would otherwise have been an unpleasant task, a very agreeable one.

As the results of my efforts I realized about five hundred dollars; nearly four hundred of which was in cash, the remainder in building materials and promissory subscriptions. And it is but justly due to the congregation of St. Paul's Church, itself a missionary station, to mention the pious liberality and promptness with which they appropriated their missionary offerings for the last two quarters, more than thirty dollars, to our cause, thus testifying their deep interest, and the importance they attach to the secure establishment of the Church in the capital of this growing and interesting state.

I likewise record with gratitude the very commendable offer of a pious son of the Church to execute part of the work at reduced prices. We are also much indebted to two gentlemen,

architects by profession, for two very pretty designs for the church, one of which has been adopted by the vestry. The building has not yet been put under contract, but will be as soon as circumstances will permit.

We shall require about three hundred dollars more to carry out our design free from debt, and shall be truly thankful for all favors, however small.

Baptisms, 8 infants ; Sunday school teachers, 12 ; pupils, 80 ; contributions for Domestic Missions, \$5.

MICHIGAN.

FROM THE REV. D. BARKER, MISSIONARY AT JONESVILLE.

Jonesville, December 27, 1841.

At the time of my last report I was absent from my station, attending the General Convention in New-York, and by permission and recommendation of my Bishop, soliciting aid from the friends of the Church in the East, towards erecting a house of worship in this place. Of the \$800 required for the completion of our church, I only obtained \$125. This I collected from the dioceses of Massachusetts, New-Hampshire, and Vermont. Application was also made in Western New-York, though without success at the time. But it is hoped that something may hereafter be obtained from that diocese.

Before I had time to solicit aid from the Church in other places, I was called to attend Mrs. Barker, who was believed by her physician to be dangerously sick, and thus prevented from making further application at the time.

Could the friends of the Church and of missions be here, and witness the peculiar state of things, they would not withhold their mite from this necessitous station. In order to go on with our church \$650 more must be had. This sum could easily be raised if every church would contribute but little. No doubt there are seventy churches which could forward us \$10 each ; and that would make glad the hearts of their fellow Christians and Churchmen here in the wilderness, and would be the means of permanently establishing the Church in this part of the far-off west. Jonesville is a central point in many respects, particularly in regard to the Church in this region ; that is, there are many villages around us, in which there are Episcopalians. These are waiting, and anxiously hoping that they may see the Church established here first, and that, in process of time, they may derive aid from us. Jonesville is the most important, and the largest village in the county.

But it lies with the churches in the East to say whether we shall have a house of worship or not. We have commenced, but we can go no farther without aid. We worship, at present, in a room which we have rented ; it is only 18 feet by 32. Of course the congregation must necessarily be small while we occupy this room, and the Church cannot be exhibited in her full order in so small and ill-arranged a place. Though deriving

but little support from the people, I cannot think of leaving here at present, after suffering so much and succeeding in collecting so interesting a congregation. They are generally willing to do what they can, and will, if it be in their power, fulfil all their engagements with me. But our people are truly in a distressed condition. Were it not so, we should not appeal to our friends at the East for aid in building a church.

ALABAMA.

FROM THE REV. J. J. SCOTT, MISSIONARY AT LIVINGSTON.

Livingston, Jan. 1, 1842.

It affords me great pleasure to state, that the prospects of the Church at this station are yet such as greatly to encourage us. I have observed no difference in the size of the congregations; they are still very respectable, and characterized by the usual degree of propriety and decorum during the public services of the Church. Five persons have been added to the Communion. Upon the whole, I have reason to believe that my teaching from the pulpit, and frequently in familiar conversation, as well as by tracts and books, has begotten in the minds of those who have heard or read, a livelier desire for spiritual things, and, in many instances, a firmer attachment and more ardent love for the distinctive features of the gospel, as held and taught in the Church of God. As proof of this, our communicants seem to be more closely knit together in love, and strive with a single purpose to grow in grace and be perfected in holiness.

In addition to the usual services, I officiated on Christmas Day, and administered the Lord's Supper. When I went into the building procured for the occasion, I was gratified (the more so because it was altogether unexpected) to see that the ladies had displayed their taste, by dressing it up with evergreens and the flowers of the season. It reminded me of other days.

About a week since, the church edifice was raised, and we hope before long it may be so far finished as to admit of its being used for worship. We have not permitted ourselves to hope for its completion immediately, on account of our limited resources and the peculiar state of this community.

FOREIGN.

W. AFRICA.

JOURNAL OF THE REV. DR. SAVAGE—*Continued from page 21.*

Elmina. Introduction of the Christian Religion.—The introduction of the Christian religion requires a new set of motives, principles and efforts, and belongs wholly to another class of men. This the experience of ages and nations proves to be practically, if not theoretically true. Nothing short of *direct modern missionary effort* will convert the heathen. We may introduce civilization, but civilization, in its highest grade, as such, will be but the skeleton; the principle of life, development and permanency, will be wanting. Christianity and civilization

must go hand in hand; the one, strictly speaking, is the parent of the other. Civilization, in that degree and purity in which it will prove a blessing, is the legitimate offspring of our religion. Without the spirit and power of the parent, it is a child that will fall back from its position, however high, and cease to exert a beneficial influence.

The native town (*A-dénáh*) is probably the largest on the western coast. It is said to contain not less than 12,000 inhabitants, who are a branch of the Fantee tribe. Their houses (many of which are built of stone, and two stories high) are so arranged in the settlement near the castle as to form lanes, crooked, confined, and exceedingly filthy.

They have regular markets which are held in the wide streets, or spaces of the town, in the shade of a tree or house, always conducted by women. One is surprised at the variety of articles for sale; cotton cloths, handkerchiefs, spoons, mugs, and even articles for the toilet, such as "eau de cologne," "pommade," looking-glasses, beads, and other ornaments, all commingling in an immense gourd, and in close contact with eatables and drinkables, dried fish and fresh fish, corn cakes, and other preparations unknown to the fastidious palate.

The article seen in the greatest quantity is "*kanky*." This is the "*pabulum vitæ*" of the natives of the Gold Coast, prepared from maize. The corn is first broken in a wooden mortar, then triturated between two coarse stones, water being occasionally added to form it into a mass. It is moulded into small loaves, boiled or baked, as the taste may require, and rolled up in leaves, when it is ready for market. In this state it is seen in all the markets from Dix Cove to Accra. In times of scarcity it can be bought only for gold, and in half its usual quantity, for a given sum.

Trade is carried on freely with the Narsaws, Dinkeras, and Ashantees, as far as Coomassie, the capital of the latter, at which point all intercourse directly with the interior beyond ceases. Moors, however, are said to be found here, from whose accounts it is inferred that communication is had with different parts of Soudan, as far as Timbuctoo, and through the great caravan routes across the desert, indirectly with Northern Africa.

Articles of Trade.—Gold, palm oil, and ivory, are the principal articles of exchange with ships. *New-England rum, tobacco,* and European cloths, are received in return, and are valued in the order of their enumeration.

Recruits for Batavia.—An important feature in the intercourse of the Dutch with the interior of Africa, is the obtaining of recruits from the King of Ashantee for the colonial forces in Batavia. For this purpose a government officer resides at Coomassie, who pays a bounty of about \$40 per head. After a limited service in Batavia they are entitled to their freedom, and the privilege of returning to Africa. I saw a company of forty or fifty of these recruits, who came from the far interior beyond Coomassie, having various marks indicating that they belonged

to as many different tribes. Many, if not all, had been taken in war, which, by custom, reduces them to slavery. They were evidently inferior to the coast natives in size and muscular development, showing in their very aspect their abject condition. They were then waiting for the ship, daily expected, to be transported to their place of service. What awaits them there is known only to a gracious Providence. But, no doubt, some of them will wear their heads the longer for their transportation; for it is with these miserable beings, his prisoners, his slaves, that the King of Ashantee sustains the horrid custom of human sacrifice by which hundreds, if not thousands, fall annually. The fatality of the climate, and their present demand in Batavia, require, it is said, the exclusive employment of transports which arrive and depart from Elmina, upon an average once in three months.

Healthiness of Elmina.—There seems to be a difference of opinion respecting the healthiness of Elmina. Its inhabitants, however, give to it the desirable character of salubrity. But if water, *green with stagnation*, can prove a source of disease in a tropical climate, that contained in the dyke under the walls of the castle must be a prolific nidus; so also with the filthy lanes and habits of the blacks in some parts of the town. The back grounds appeared to be low and marshy, and subject to extensive overflow in the rainy season. In an opposite part of the settlement, however, visited almost constantly by refreshing breezes from the broad ocean, and entirely free from the above nuisances, health, I should suppose, might be enjoyed by the natives and older European residents. Facts are stated that would seem to prove the salubrity of the place. Many ladies from Europe have resided here, at different periods, for years, and but one death, it is said, occurred, and that from causes wholly unconnected with the climate.

Boabab Tree.—Here I saw, for the first time, that leviathan of dendrology the boabab tree, (*andansonias digitata*), vulgarly called the *monkey's bread*. It received its generic name from Michael Adanson, the celebrated French botanist and traveller in Senegal, by whom it was first described. It is the broadest tree yet known, growing in Senegal to the enormous size of 78 feet in circumference. This one was comparatively young, measuring only 27 feet. It was brought from Dahomey about fifty years since, where it is valued by the natives in soups for the mucilaginous properties of its leaves, and in medicine for the astringency of its bark, being a common remedy in dysentery and diarrhæa. From the fibres of the inner bark they obtain a good material for ropes and cloth.

Cape Coast, 14th.—We arrived off this point in the night of the 11th—distance from Elmina eight miles east. I found Governor McLean absent, but was received by his brother, captain of the guards, and other gentlemen in the town, with cordiality and kindness.

This is the capital of her Britannic majesty's possessions no

the Gold Coast. It has a handsome castle and fine fortifications.

As is the case with most of these settlements this was founded by the Portuguese, from whom it passed by capture into the hands of the States General of Holland in 1638.

In time of Charles the Second, the English, looking upon this coast as important to them, in view of the demand for slaves in their colonies, and of the gold said to be obtained so abundantly at certain points, fitted out an armament in 1664 under the command of Admiral Sir Robert Holmes, by whom the Cape De Verd settlements, the island of Goree, and Cape Coast, were captured. The former were promptly retaken the same year by Admiral De Ruyter; the latter was retained, and subsequently confirmed to them by the treaty of Breda. For 144 years after, these settlements were vigorously sustained in the prosecution of the slave-trade. In 1807 this traffic was pronounced illegal by an act of parliament, though it is said not enforced for years after. Since then the value of these possessions to the British crown has greatly diminished; great efforts were made, however, to sustain them, and, if possible, to open new and multiplied sources of profit. In 1821 their annual grant for this object amounted to nearly £30,000. Subsequently they have passed through many changes and depressing circumstances, which led to a change of policy. They became involved in disastrous wars with the then powerful Ashantees, and so protracted were their difficulties, and vast the expense of meeting them, that his majesty's government resolved to wholly withdraw its aid. For apparent reasons, however, this resolution was succeeded by a small annual appropriation for the moderate maintenance and defence of two of the most important, Cape Coast and Accra. A committee of merchants was appointed, (subject to the control of the colonial office,) to whom were entrusted its disbursement, and the government of the settlements. A code of rules and regulations was drawn up in London, and sanctioned by the colonial secretary; under which system the local government has been administered to the present time. The annual grant was increased the last year to £4000, a sum, it is said, insufficient for their maintenance and defence.

Accra, 25th.—Being kindly invited by Captain Dayley to continue in his vessel, and knowing of no opportunity so favorable to visit Accra, I left Cape Coast on the 14th, with the intention of returning in a few days, and arrived here in the evening of the 15th—distance 80 miles.

On our approach three forts, with their castles, came almost simultaneously into view—the British, Dutch, and Danish. Fort James, the British, was built in time of Charles the Second, at the instance of the then Duke of York, afterward James the Second, who was at the head of the "Royal African Company," and whose name it still retains. The Dutch fort is about half a mile, and *Christianborg*, the capital of the Danish possessions, about three miles east of Fort James. They are all whitewashed, and, with the houses of the merchants, (some of which, sur-

rounded by high walls, look more like castles and fortifications, than simple dwellings,) present a view from the ocean highly picturesque and striking.

Near each fort is a native settlement containing about 3000 inhabitants, under the jurisdiction of the respective governments, and distinguished as British, Dutch, and Danish Accra, but all belonging to one tribe, the *Gahs*. We landed at the Dutch town, and were conducted, through filth of various kinds, up the hill to an adjoining pile of stone buildings, imitating a castle, with its fort. Upon the high walls several large cannon were mounted, and the Dutch flag flying. This was the dwelling-house of a native black, called Aukra, built by himself at an expense of several thousand dollars. It afterwards appeared that he had just died, and it was supposed had left a large amount of gold, obtained by selling his own countrymen, almost to the day of his death. In the hall, large and airy, were stuffed couches, chairs, a mahogany sideboard, loaded with heavy cut-glass decanters, goblets, &c., and tables, while the walls were crowded with indecent French pictures. In the vicinity of almost all the forts will be found some one or more natives who have thus distinguished themselves by superior energy and management.

At British Accra I met with Governor McLean, by whom, as also by the commandant of the fort, Mr. Hanson, I was very kindly received. He expresses himself decidedly in favor of missions, has proved it by many personal favors to the Wesleyans, and recommends to us the occupancy of Dix Cove, offering, at the same time, to pass over his teacher, already there, and to bear half the expense of the school.

The governor of the Danish settlements, whom I visited, also expressed himself, though not so positively, in favor of missions. A mission was begun here in 1828 by the Swiss, which, after passing through many changes and discouragements, is supposed now to be abandoned, as none of their agents are on the field.

Early efforts of the Swedes and Danes.—This region is noted as the location of the first colony in Western Africa. To the Swedes belongs the honor of conceiving and attempting the first specific plan for meliorating the condition of the enslaved African. An attempt at colonization was made in 1787, under the enthusiastic Wadstrom and his companions, Sparrhman and Arrhenius, devoted naturalists; which, however, ended in the recommendation only of capes Verd, Mount, and Montserrado. The honor of carrying into execution these philanthropic plans was reserved for the Danes, who soon after established, in the vicinity of Christiansborg, an agricultural settlement, the design of which was, to create such inducements to industry and cultivation of the ground by the natives, as would ultimately defeat the traffic in human flesh. This arduous enterprise was undertaken by Dr. Isert, who selected for the purpose a beautiful island in the river Volta; but being opposed by the slave-traders

in that region, retired to the mountains of Aquapim, about fifty miles back of Accra. Considerable success is said to have attended this effort. Dr. I. dying, his successor founded another settlement, at the foot of the mountains, still nearer to the Castle at Accra. A farmer was sent out from Europe, and a sister of the agent, Mr. Flint, accompanied him, for the purpose of instructing the natives in needlework, cotton-spinning, and other appropriate branches of industry. There are still the remains of these early efforts, so creditable to their originators. I saw a colored man, a native of St. Croix, W. I., who was one of the pioneers, and had been there 52 years. The results, however, in view of the end contemplated, are limited, and the original design may be said to have failed.

Danish Missions.—Under the Danes, also, the first Protestant mission to West Africa was projected. A native of the coast, after being educated at Copenhagen, was sent out by the United Brethren, in 1737, accompanied by one of the fraternity. The latter died, and the former accomplishing nothing, the mission was abandoned. In 1767, application was made, by the "Guinea Company of Copenhagen," for missionaries to settle in their factories. A tract of land was assigned for them in the river Volta, when the Brethren sent out five of their number; most of whom dying, four others were sent out in 1770; but, they falling a sacrifice to severe privation and trials, the mission entirely failed.

Swiss Missions.—In 1828 another mission was attempted, by the Swiss. Five young men arrived from the Basle Institution. All soon after died, at short periods. In 1834 three others arrived, one of whom only survived. After residing on the coast two years, he retired to the mountains of Aquapim, where, being joined by his wife from Europe, he resided till the opening of the present year, and then returned home, taking with him his wife and two children, born in the country.

Climate of Accra.—Accra, as a region, has the character of being the most salubrious upon the Western Coast. It is situated upon a plain 50 miles in length and 12 or more in width, giving every indication of having once been the bed of a large expanse of water from the ocean. The soil is light and sandy—free from forests and marshes in the vicinity. It is constantly swept by the sea breeze, and if not salubrious, I am at a loss to account for the cause.

Among the older European residents at Danish Accra is one who has been there 33 years, another 31, and a third 14. Others, born there and hardly to be distinguished in their complexion from whites, though partly of African origin and educated in Europe, have lived for thirty, forty, and fifty years, and are apparently in excellent health. There are other whites, who have resided there for three, four, and seven years. All are subject to occasional *intermittents*, which are extremely simple in their character,—and, when the access is accompanied with a chill or ague, thought but little more of than a "cold snap" in New-England.

Failure of Missionary efforts in Danish Accra.—Facts, however, at Danish Accra would seem to establish an exception in the case of missionaries. Three distinct attempts have been made, since 1737, to open missions there, or in its vicinity eastward,—but, in every instance, with discouraging fatality. The last, in 1828–34, by the Swiss, was characterized by a loss equal to that in 1767–70, by the United Brethren.

Cause of Mortality among the Missionaries.—This disproportionate mortality between missionaries and merchants and traders, is a point that deserves thorough investigation. Setting aside the ill-directed, untamed zeal of some, and unfavorable temperament of others, the main cause will be found to lie in that deep sense of accountability ever present to a truly conscientious mind, urging on to arduous, unremitting effort. The nervous system generally, in all stages of residence, is found to be that upon which falls the weight of disease. This, in all affections, however slight, is disproportionally deranged, and the system, ever predisposed to debility from the uncongeniality of an equatorial clime, is, at the best, in a poor condition to sustain itself against the natural force of this feeling of responsibility,—much more so when it is morbidly increased, as it often is, by disease. In either case, (morbidly increased or not,) being naturally great in view of the magnitude and importance of the work, and abiding when genuine, its effects upon the physical man must be unfavorable. Its operation and the degree can be realized only by him who is upon the field, with all the circumstances and influences pressing upon him.

Favorable point for Missionary effort.—Accra appears to me to be decidedly among the most interesting and important points on the Gold Coast, in respect to incipient missionary effort. It has, taking the three settlements together, about ten thousand inhabitants; the means of subsistence are cheap and easily obtained; its relations to the far interior, and important points further eastward, are unsurpassed; and as to its salubrity, compared with other points, there can be no question.

Decisive Battle between the British and the Ashantees.—It was a few miles N. E. of Danish Accra that the last decisive battle was fought between the British, aided by the Danes and Dutch, and the Ashantees. Five thousand of the latter, it was supposed, fell in the conflict. Their pride was effectually humbled; many of the neighboring tribes, previously conquered and kept in cruel subjection, gained their independence; and the intermediate interior was opened at once to the trader and missionary. It is a matter of sincere regret, that the latter did not follow up, with a promptness equal to that of the former, the advantages thus gained.

Wesleyan Missions.—The Wesleyans of England have recently commenced a mission at British Accra. A white missionary, and a teacher, native of Cape Coast and educated in the Fort School, have already been located there. A large building is begun, intended to combine in one the Mission House school-

rooms and chapel. It is of stone, and will cost several thousand dollars.

I visited the male department of the school, which contains about thirty day-scholars, supported by their parents, with the exception of their clothing. The female department, kept by the wife of the teacher, who also is a native of Cape Coast, contains about twenty. The missionary was absent.

While here, I visited the different settlements repeatedly, and found the natives, as a body, in advance of any others on the Gold Coast, in respect to cleanliness and some of the useful arts. Here are good masons and carpenters,—and some work, in gold and silver, (as finger-rings, guard-chains, &c.) I found fully equal to what is ordinarily seen in America. The knowledge of the most delicate work, I was informed, came from the Ashantees, who live about 150 miles in the interior.

Mr. Hugh Murry, in his "Historical Account of Travels and Discoveries in Africa," states that the present inhabitants are not the aborigines of Accra, but that they are from what was once the "Great Kingdom of Aquamboe," (whose location is near the head of the Volta,) and that they made an irruption upon the true *Acranese* in 1680, and drove them to a point farther to the leeward, called *Little Popo*, where they still reside. A similar statement is made by Dr. Isert, the Dane, who made an effort during the last century to colonize at this point, and introduce the useful arts among the natives.

This account, Gov. McLean, who has been in Africa more or less for twenty years, and is well informed upon the statistics of those parts where he has resided, thinks incorrect. He says that there exists no affinity between the language spoken by the present occupants of Accra and the Aquamboes,—which, being so, must be decisive upon the subject. It is a matter of great regret, that some of the European residents do not make themselves particularly acquainted with the history and relations of the different tribes upon the coast. At present the information is general and uncertain, consisting of copies of the cursory observations and speculations of traders.

Character of the Acranese.—The present Acranese have had the character of being a very barbarous and turbulent people,—and, even at the present day, exhibit outbreaks of their unsubdued propensities. Human sacrifices were made at the death of a Caboceer in the Dutch town, while I was there. A part of what was called his custom, *i. e.* funeral ceremony, I witnessed; and, as I entered his brother's house, I saw the door-way ornamented with human skulls, which, upon examination, proved to be recent. How many victims fell on this occasion it is impossible to tell, as such things are secretly done within the influence of the European settlements. This man is said to have been very rich, having from 75 to 100 wives.

Superstition, idols, &c.—As no successful attempt has hitherto been made to introduce Christianity, they are under the influence

solely of the Fetish. I saw a number of very awkward, disproportioned figures, made of wood and clay, which may be called idols. They receive the general name of *Fetish*. To these senseless things they look for protection and prosperity; and every artizan will have, at the seat of his operations, one or more of them, to secure skill and success. The principal object of their reverence in the animal kingdom is the *hyena*, which, till recently, no one being permitted to kill, prowled about the town at night with impunity. The father of the man in whose house I lodged, committed, a few years since, a horrible deed, in their estimation. One of these hyena deities carried off his little son. The next night the enraged father dug a deep hole at the spot where he was accustomed to visit. The hyena, in search of food, leaped into the pit, from which he was unable to extricate himself. The bereaved father, before a worshipper, casting a heavy stone upon his head, killed his god!

Language.—The Fantee is spoken among the *Gahs* almost as much as their own language. It seems to be the common medium of communication between the different tribes, from Axim to Prampram—a distance of nearly 200 miles,—and from the coast between these extremes to Ashantee, including the three great interior tribes—Ashantees, Warsaws, and Dinkeras. So striking is the affinity between the languages spoken by these different tribes, having many words in common and many others evidently derived from the same root, the conclusion seems irresistible that they are dialects of the same original. Gov. McLean is inclined to the opinion that the parent language is the Ashantee. It is to be hoped that the Wesleyans, who now have the occupancy of the whole of this interesting field, will yet make some systematic effort towards the reduction of the Fantee to a written form—a thing exceedingly desirable, that it may be taught in conjunction with the English in the schools.

Valuable curiosity.—I have obtained a curiosity here exceedingly valuable to the naturalist: the fragment of a male Goliath beetle, (*Goliathus Drurii*,) consisting of the head, thorax scutellum, and a portion of the right elytron; all but the latter of which are perfect. It exceeds in size, by nearly half an inch general measurement, the original specimen of the *magnus* as figured by Drury, and upon which the genus was founded by Lamarck. Judging from the usual proportions which the body bears to the head and thorax in this family of beetles, it must have measured, when perfect, more than $4\frac{1}{2}$ inches in length and $2\frac{1}{2}$ across the broadest part:—an enormous insect, and the largest of the genus yet discovered. It was brought down from the interior, beyond Ashantee—a distance of 200 miles or more.

Africa may be styled the mother of monsters. Her boabab is the leviathan of dendrology, her goliaths and prionii of entomology, and her lions, elephants and rhinoceroses, bear a similar relation to their respective sections of the animal kingdom.

Here I saw, too, the “sacred beetle of Egypt,” of which

there are on this coast three species. This seems to be the locality of this "creeping thing," deified by the ancient Egyptians, as they exist here in vast numbers.

I saw likewise a fine specimen of the *prionus haycsii*, of which but one is said to be known in Europe. It was brought by Governor McLean from Prince's Island.

Visitation of the Locust.—I had an opportunity of witnessing the destructive visitation of the locust, of which surprising accounts have been given by travellers in North and East Africa. They have proved truly unwelcome visitors on the Gold Coast this season, as almost all vegetation has been cut off in certain districts. Immense fields of corn have been entirely swept by them. The laws by which their movements are governed are similar to what has been observed in other countries.

Mr. James Gray Jackson, in his account of Timbuctoo and Housa, states that they appeared in West Barbary, in the autumn of 1792, in vast quantities, to the depth of three or four inches in some places.

Barrow, the traveller in South Africa, states that they "covered the ground in one district for an area of 2000 square miles. The water of a very wide river was scarcely visible on account of the dead insects that floated on the surface, drowned in the attempt to come at the reeds that grew in it." "All the full-grown insects, it is stated, were blown into the sea by a strong N. W. wind, and were afterwards cast upon the beach, where they formed a bank three or four feet high, that extended a distance of nearly fifty English miles; and when the mass became putrid, and the wind S. E., the stench was perceptible fully a hundred and fifty miles."

Here they appeared in such numbers as to cast a deep shade upon the earth, and to obscure the sun when passing by. Their course seems to have been from the east along the coast, passing over some provinces, and ravaging others. A gentleman of Danish Accra, (Mr. Richter,) whose house is surrounded by walls of twelve or more feet in height, says they were so numerous there, as not only to darken the sun, but, in striking against his wall in their course, fell to the depth of *four feet*. As is stated by Jackson in respect to North Africa, they were here succeeded by young green locusts in such numbers as carried devastation wherever they went. This is the second year of their visitation. It is said they had not been seen here before for thirty years, and that their habit is to appear three years in succession, and return no more for that period. We have the same species at Cape Palmas, but they have never been known as destructive visitants. They are eaten by the natives, who roast them, in which state they are represented to be a delicious morsel to the palate.

Plants.—Here, as in the vicinity of all the European settlements, are found many exotic plants, principally introduced by the Portuguese. The most conspicuous is the prickly pear, which is used for hedges, though unseemly, yet by their long and nume-

rous spines they present an effectual barrier against the encroachments of beasts. There are two species, the cactus *triangularis* and *tuna*, the last brought, without doubt, from South America by the Portuguese.

Another plant, among the most beautiful flowering shrubs, is the *poinciana pulcherrima*, originally introduced by the British from the West India Islands. In Barbadoes it is known as the "*Spanish carnation*"—"flowering fence;" and here, as "*Barbadoes pride*." For richness of color, and contrast of shades, I think I never saw a blossom more strongly attractive. It is a beautiful shrub for hedges; being of thick growth, and armed with spines, it makes an effectual one, and is used here, at Cape Coast, and Sierra Leone, for this purpose. It has recently been introduced into Monrovia and Cape Palmas.

Rock. Building Material.—The predominant rocks in the vicinity are a light and red loose sand-stone, from the former of which excellent filters are obtained. It is likewise their chief material for building. It breaks into laminar pieces, which are easily brought, by an ordinary hammer, into a square or oblong shape. They are usually laid in "swish," (clay reduced by water to the consistence of mud,) and stuccoed with a compound of lime and sand. This is durable, and renders the walls impervious to the rains, which otherwise, from the very loose structure of the stone, would cause great dampness. There are a good many large and handsome stone buildings in the place, all of which have been erected by native blacks who are slaves.

[TO BE CONTINUED.]

CHINA.

FROM THE REV. W. J. BOONE.

Macao, September 15, 1841.

I am most happy to be able to assure you that the Lord has been better to us than our fears. I have passed through the summer, though still suffering from my complaint in the head, yet much better, even in the warmest weather, than my usual health was at Batavia, and I have not had any very severe attack, as I had three or four times every month in Java. This is very encouraging, and I am sure you will rejoice with me in the prospect it affords of benefit from the coming winter, so that I need not return home (as I think) to fritter away my own precious time, and discourage our already most despondent Church, in regard to its almost forsaken China mission.

I endeavored, by Mr. S., to write to you fully, frankly, and in the fear of God, my sentiments respecting this mission, and every hour confirms me in the impression expressed of the importance of persevering at this post with three or four able, devoted men, who will wait patiently on the Lord in the faithful and humble discharge of present duty from day to day. The arrogance and presumption of being discouraged in the missionary work for want of immediate success, has lately been very deeply impressed upon my mind. What does such despondency say, but that from

the amount of zeal we have shown, and the efforts we have put forth, we had a right to expect a greater return from the Lord, and now, seeing we have not met with our deserts, we are unwilling to serve any longer such a master. If we have any adequate view of our own nothingness, and of what a great and glorious thing it is to be permitted to serve the Lord Jehovah, we shall be filled with astonishment that he condescends to employ at all such "vile earth and miserable sinners" in his service, rather than discouraged that we effect so little. That we are permitted to do any thing towards the renovation of a lost world is all of grace, and claims, and should receive, our most fervent gratitude at all times, and under all circumstances. And who are we that we should venture to stipulate with our Maker for the wages he will give for our service in China, ere we will heartily and cheerfully give ourselves up to the work?

Amoy has lately surrendered to the English arms, and the new plenipotentiary is pursuing the war with vigor. May God, in infinite mercy, direct the issue to the glory of his own name, and the good of this poor besotted nation.

Amoy, you are aware, is the post in the whole empire that we should prefer to occupy, as it is the dialect of that place that I study, and, irrespective of that, it is one of the most desirable missionary stations in the empire.

I have never been so encouraged in the work personally, or so sanguine in regard to the China mission generally, (by which I include all Protestant missions,) as at present. I trust my hopes are of the Lord. Do send us help—two faithful, devoted brethren, at least.

MISCELLANEOUS.

CHRISTIAN SEMINARY IN MADRAS.—"In the years 1826-7, a seminary was established in the Society's Mission at Vepery, for the education of catechists, both native and Indo-British; and the first endowment of scholarships was supplied by the surplus of the fund for Bishop Heber's monument in that presidency. Great difficulties were encountered in carrying out the objects of the institution, from the smallness of the foundation, the want of efficient superintendence, but chiefly from the absence of any place of previous education, from which pupils (tried both in talents and disposition) might be selected. This last want was supplied, in the year 1836, by the establishment of the Vepery Grammar School, for which a head-master is provided by the Society, and funds for the building provided by the Society for Promoting Christian Knowledge; and the wisdom of that measure is already proved, not only by the benefit derived to the native community at large, from a better system of Christian education thus opened to them, but in the choice of candidates now offered for admission into the seminary, and the necessity of enlarging and improving that higher institution. And while it

is indispensable to the interests of our own missions thus to improve and enlarge the system of instruction of a future native ministry for the service of the Church in the South of India, it will, at the same time, supply the great desideratum of a Christian college for the native community at large.

" 1. With regard to the first of these objects, that more immediately our own, it is ascertained by long experience that the education of future catechists and clergy can best be conducted in the midst of the people, with whose character and habits they ought to be intimately acquainted, and under the superintendence of those to whom their objects are familiar. But besides this general principle, it is found that the people of the southern provinces are singularly averse to leave their native place, and the other presidencies are to them a foreign country. None of the natives, and very few of the Indo-Britons, will consent to part with their sons for distant education, even though at the expense of others. The concurrent testimony of those best acquainted with the country confirms the necessity of a local institution; and the time is now come when such an institution may and must be made thoroughly efficient.

" 2. Nor is the general good likely to result from such extended efficiency a matter of light consequence at the present moment. Such advantages are loudly called for; the ground is at present unoccupied; but if not speedily filled by our own Church, it will be by others, perhaps hostile to our communion.

" There are in Madras the Assembly's schools, two grammar schools in connection with the Church of England, and other institutions, in which a thoroughly good education is given on Christian principles, and a government school, in which every thing is taught but Christianity. On leaving school the boys have no place in which to pursue their studies, except the seminary of the Society for the Propagation of the Gospel, the Church Missionary Society's Institution, and the Madras University. The two first exclude those who are not devoted to the service of their respective societies, and the last proceeds on the avowed exclusion of religion—a principle mischievous in every country, but fatal in India to all hopes of its regeneration. What, therefore, the exigencies and facilities of the present moment loudly call for, is a place of higher instruction for youths of all classes, but with strict regard to the doctrines and duties of Christianity as taught by the Church of England, from whose numbers we may expect many a well-qualified candidate for employment in our Church, and from whom the selection may be made with greater certainty of final good. The proposed plan is to allow the seminary to open out into such a college, first, to give a three years' course of general education to all the students; and, secondly, to receive to a two years' course of strictly theological study such of the students, or others, as (after at least one year's service as probationary catechists under one of our missionaries) are found willing to devote themselves to the service of the

Church as catechists, or to offer themselves as candidates for Holy Orders.

"The Society has already appointed a principal, Mr. Irwin, who sails to-morrow. A most advantageous offer is now made of a house well adapted for the purpose, at the price of 15,000 rupees, or £1500, and it is thought by the Bishop and Archdeacon very desirable to secure the purchase. It is hoped that £500 may be raised in Madras, and it is proposed by the Committee, that one moiety of the remainder be supplied by the liberality of the Society towards an object so essential to its own interests, and of such immense importance to the general diffusion of Christianity."—*Mem. Soc. Prop. Gospel, Dec.*

THE ORIENTAL CHURCHES.—The course of political events has tended of late to bring us into closer contact with the regions of the East. With these events we, however, have at present no more to do, than to remark, that they have served to open between us a door for intercourse on matters of a spiritual character. After a long estrangement, our Church and certain Churches of the East have renewed their communication; and each party seems to have discovered in the other some things that were almost unknown or forgotten. In us they have made the discovery of a Church possessed of the essential attributes of Catholicity: in them we have perceived churches debased indeed with lamentable corruptions; churches which, by their superstitious practices, and by their unscriptural tenets respecting the Invocation of the Saints and of the Virgin Mary, respecting a purgatory, respecting auricular confession, penance, and some other important points, forbid all hope for the present, probably forever, of a junction between them and ourselves. At the same time, we cannot but perceive, at least in those of the more orthodox form, some points deserving of a more favorable consideration from us. They hold the sound doctrine in respect of the Holy Trinity (with the exception of the single question of a procession of the Holy Spirit), in respect to the redemption of mankind by the death of Christ, and justification by faith. They differ from the Romanists in allowing the free use of the Holy Scriptures, and in the articles of the marriage of the clergy, of administering the communion in both kinds to the laity, as well as some others. To the lofty and unscriptural pretensions of the papacy they are opposed, with a determination no less firm and inveterate than our own. And, inasmuch as some of their most objectionable practices are, it is believed, prescribed in none of their standard works, and are the result rather of usage than of authority or of principle;—still more, inasmuch as they claim no inordinate power for their clergy; as they are not, like the Romanists, riveted in error by the decrees of any Council corresponding to that of Trent, or by any spiritual potentate on earth assuming infallibility;—on these accounts, we may hope they are not gone irrecoverably astray in error; and that time, the

extension of knowledge, and intercourse with purer churches, may bring them back at least in the right direction towards spiritual truth. Certain it is, that many of their communities are, at this moment, casting an imploring eye towards the Anglican Church. As the man of Macedonia in a vision once invited St. Paul to pass over into Europe to his aid, so the Oriental Churches seem now to say to us of the Western world, "Come over unto us, and help us." Assistance, advice, instruction, kindly interposition, without any attempt to disturb established and legitimate authorities,—these we surely cannot refuse to such suppliants. Neither can I withhold my firm opinion that, with judicious conduct on our part, and, yet more, with the blessing of God on our honest endeavors, we may do much toward recovering the Eastern Churches from their errors and corruptions, and thus paying back to those realms some part of the immense debt of gratitude due to them, as having been the birth-place, first of civilization and learning, and afterwards of true religion.—*Dean of Chichester.*

DOMESTIC MISSIONS.—The following statement is respectfully submitted to the consideration of the members of the church.

The Domestic Missionary Department is now an establishment embracing two missionary Bishops, and about ninety missionaries.

The sphere and extent of operations may be seen by the following estimates for the year 1841-2. These are made large enough to allow some addition to the number of persons now engaged in this work :—

For 1 missionary and 6 assistants at the Indian mission stations, - - - - -	\$1,350
For 6 missionaries in Maine, New-Hampshire and Delaware, - - - - -	1,600
For 24 missionaries in Ohio, Michigan and Illinois, - - - - -	5,550
For 30 missionaries in Missouri, Indiana, Iowa, and Wisconsin, and for the salary of one Missionary Bishop, - - - - -	10,050
For 18 missionaries in Kentucky, Tennessee, and Arkansas, and for the salary of one Missionary Bishop, - - - - -	6,800
For 18 missionaries in Mississippi, Louisiana, Florida and Alabama, - - - - -	5,500
For outfits to missionaries, about - - - - -	2,500
For general expenses, - - - - -	3,000
	<hr/>
	\$36,350
Deduct for salaries of missionaries which probably will not accrue, owing to vacancies in the above number, - - - - -	3,300
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Estimated expenditure of the year, - - - - -	\$33,050

Circumstances may affect the above estimate for the current year, increasing or diminishing some of the items to a small extent.

But while the scale of expenditures is at the rate of nearly \$35,000 per annum, the whole amount of the contributions of the Church for this object, during the seven months ending this day, is only \$9,577 41. In the same time the payments have amounted to \$18,775—reducing the balance in the Treasury to \$376 63.

The amount still due to the missionaries for salaries, during the quarter ending the first of January instant, is \$4,356 45.

The dependance for meeting existing obligations, and for carrying on this work, is upon the sense which Christians have of duty to God and his Church, and to their suffering brethren in the new and rising west.

The consequences of the continued deficiency in the Domestic Treasury are thus described by one of the missionaries in a letter just received by the Committee.

“What is to become of us all, if your funds fail, I know not. Here we are, in the midst of the winter, and liabilities contracted on the expectation of our quarterly drafts. I think, if some of the eastern churches could see the plight in which, I fancy, most of the missionaries in the West will be placed by failure to furnish the contributions to sustain them, they would certainly do something, out of mere compassion. If the failure to sustain the Society is permanent, there is an end of all the prospects of the Church in the West; and many a heart that has been cheered and gladdened by the sympathy and aid of Christian brethren of the same household of faith, will be sorrowful enough. Without our salaries at a season when we cannot help ourselves or look around us, I verily believe that half of us—many of whom, if not all, have continued in the laborious and, in many respects, self-denying missionary service, from an imperious sense of duty—will be left without means to procure food, clothing or fuel.”

As evidence of the good which the western missionaries are accomplishing, the following extract from the last Annual Report is given.

“The number of missionaries employed the whole or some part of the year, is 95; and the number of places in which they have officiated, has been 236.

“The number of families reported at 94 places, is 1527; and the number of attendants on divine worship reported at 88 places, is 7159, being an average of 81 at each place.

“The number of infants baptized at 80 places, has been 468; that of adults 99, at 30 places. There have been 213 persons confirmed at 35 places. The number of communicants in April, 1840, at 82 places, was 984, and the number in April, 1841, at 100 places, was 1467; being an increase, in the number reported, of 483. This, however, though showing in one way the actual increase of church strength at the stations, as compared with that strength last year, gives by no means the whole addition to

the list of communicants during the year. To the number reported in April, 1841, should be added all those who have removed from the stations during the year, which would probably increase the number, of those added, to 600. The number of children under catechetical instructions at 40 stations, is 1291.

"Never in a single year has so large a number of missionaries been employed, nor so large an amount of labor been performed. The 95 missionaries, above reported, have completed 75 years of missionary service, or about fifty per cent. more than the yearly average since 1835.

"Never also in a single year has so large an addition to the number of communicants been reported, nor have so many evidences of outward prosperity and of growth in holiness, been afforded. These results present a subject of devout thankfulness to God, who has thus blessed the labors of his servants, and furnish evidence of the strong hold which this cause is gradually gaining upon the affections and support of the Church."

Remittances to be made through the clergy or otherwise to Thomas N. Stanford, Esq., Treasurer of the Domestic Committee, 152, Broadway, New-York.

*Church Missions—Domestic Office, }
New-York, Jan. 15, 1842. }*

INTELLIGENCE.

MISSIONARY NOTICES, (DOMESTIC).—The Rt. Rev. Dr. Kemper, Missionary Bishop in the Northwest, it is understood, was to set out from St. Louis about the first instant on an extensive visitation of Wisconsin, Indiana, &c.

The Rt. Rev. Dr. Otey, acting Missionary Bishop in the Southwest, under date of the 24th of December, writes: "I expect (D. V.) to leave home early next month on a visitation of the stations in Arkansas, and the churches in Mississippi. I will take it as a great favor, if you will inform me, from time to time, of any clergymen who might be induced to come to the southwest. Many stations are still unsupplied, and we are suffering daily in consequence."

The Rev. A. P. Merrill has been appointed a missionary in Mississippi, and recognised as the missionary at Salem.

The Rev. T. A. Cook has resigned his appointment as missionary at Lafayette, Alabama, and removed into Georgia.

The Rev. P. W. Alston, rector of Calvary Church, Memphis, Tennessee, ceased to be a missionary of the Domestic Committee on the first of January, the parish voluntarily assuming his entire support.

MEMPHIS, TENNESSEE, SELF-SUPPORTING.—The Rev. Mr. Alston, in communicating information of his station becoming self-supporting, says : By the divine blessing the Church in this place has been, it is believed, permanently established ; and in the view of the missionary it has become the duty of his people to dispense with the aid which has hitherto been extended to them in its support. He tenders herewith the resignation of his appointment, profoundly impressed with gratitude to the great Head of the Church, who has vouchsafed an increase in the field of his service far exceeding the hopes with which it was undertaken.

The Church was planted here by the Rev. Thomas Wright in August, 1833, who served it alternately with Randolph until his death early in 1835. From that time it remained in a destitute and scarcely living condition until 1838, when the eminent and lamented Dr. Weller became its minister. In January, 1839, he removed to Vicksburg, and was succeeded, a few weeks after, by the present missionary. At that time there were ten communicants ; there have been since added sixty-two, of whom thirty-six were *admitted* to this sacrament, the rest *secured* from other places. The losses by removal have been seventeen, and by death four, leaving the existing number fifty-one. Eighteen adults, and thirty-eight children, have been baptized.

ENGLISH SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.
The Druses.—At the general meeting in December, £500, as proposed at the last meeting, was placed at the disposal of the Archbishop of Canterbury and the Bishop of London, for promoting Christian knowledge among the Druses of Mount Lebanon.

Madras. A grant of £500 was also made, as proposed, to the Missionary Institution at Madras, to be expended under the superintendence of the Bishop of Madras. (See page 54.)

Jerusalem. A set of the Society's books and tracts, and copies of the liturgy in modern Greek and Spanish, were granted to the Bishop of Jerusalem.

Alexandria. Books for the performance of divine service were granted to the Rev. E. Winder, chaplain to the British congregation at Alexandria, Egypt. A small chapel has been fitted up in that ancient city, for the purposes of worship, until the church, towards the erection of which the Society made a grant in 1839, shall be completed. The undertaking has been delayed in con-

sequence of the late distracted state of affairs in that part of the world, but the obstacle is at length removed by the restoration of amicable relations with the Pasha of Egypt.

ENGLISH SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS. *Nova Scotia.*—At the general meeting in November, grants to the amount of £510 were made towards the erection of 13 churches in the diocese of Nova Scotia; and three additional missionaries in that diocese were recognized.

Eastern Canada. A grant of £1000 was placed at the disposal of the Bishop of Montreal, to be applied in the purchase of glebes and parsonages the ensuing year, besides £475 granted for two such purchases. The Bishop proposes to appoint certain gentlemen of experience in these matters, lay as well as clerical, as commissioners in different districts of Eastern Canada, for selecting and appraising such lands and tenements, among those which may be found disposable, as it would be desirable to acquire for the Church; the missionary allowance in such places to be proportionably reduced when the property is acquired and becomes useful or productive.

One additional missionary in East Canada was recognised.

Western Canada. Grants amounting to £200 were made towards the erection of one church, and the enlargement of another in Western Canada.

In 1801 there were only 9 clergymen in the whole province of Canada, all of them missionaries of this Society. In 1841, there were two bishops and 150 clergymen in the same limits.

Newfoundland. A grant of £100 was made toward the erection of a church at Twillingate, in Newfoundland, where the Bishop, on a recent visit, confirmed 143 persons.

Madras. For the furtherance of the Society's designs in this diocese, a grant of £1000 was placed at the disposal of the Bishop; for the maintenance of catechists, &c. in Southern India, £500 at the disposal of the Madras Committee; and for the Madras Diocesan Institution, (see page 54,) towards the cost of buildings, £500.

New-Zealand. The Bishop of New-Zealand having informed the Society that he was about to proceed to his diocese, and desired to make arrangements for the endowment of the Church in that colony, the sum of £1000 was placed at his disposal for the year 1841, for the purchase of land in New-Zealand, with a view to the permanent endowment of the Church; also the sum

of £1200 a year was in like manner placed at his disposal in aid of the maintenance of clergymen, readers, and schoolmasters, in the colony, until further provision is made.

GALVESTON, TEXAS.—Early in January, the Rev. Mr. Eaton speaks of the church as nearly completed. The place of worship previously used was far too limited, many being compelled to retire for want of room. It was necessarily relinquished in December; and, as no other could be obtained, it was not expected that service would be resumed at Galveston until the opening of the new church, early in March next. "I cannot," says the Rev. Mr. E., "speak or write respecting my congregation here, without feeling great gratitude to the Almighty for the very great encouragement He has given to me to labor with all my strength in this important field. I am becoming daily more and more impressed with the great responsibility of my situation—with my total unworthiness of such success—and with my entire dependence on aid from above, to enable me to carry on this great and glorious work." The Rev. Mr. E., after spending Christmas and two Sundays at Houston, writes of the Parish there "as most desirous of having a church and clergyman, and where it is of the utmost importance that a persevering minister should be stationed immediately."

ATHENS.—Private letters have been received from this mission to the 9th December, representing its prospects as most encouraging, especially in its spiritual interests. The Rev. Mr. Hill reached Marseilles on the 11th December, and expected to be in Athens by the 20th.

W. AFRICA. The Rev. J. Payne, Mrs. Payne, and two female teachers, left Philadelphia on the 28th January to embark in the brig Grecian, Capt. Lawlin, from that port for C. Palmas.

ANNUAL SERMON.—The Rev. A. H. Vinton, M. D., Rector of St. Paul's Church, Boston, has accepted the appointment of preacher before the Board of Missions, at their annual meeting in New-York, in June next. The Rev. Wm. Sparrow, D. D., Professor in the Theological Seminary at Alexandria, D. C., has been appointed as substitute for the foregoing occasion.

FOREIGN COMMITTEE.—The Rev. J. S. Stone, D. D., Rector

of Christ Church, Brooklyn, N. Y., has been elected a member of the Foreign Committee, in the place of the Rev. J. M. Forbes, resigned. Dr. S. has accepted the appointment.

THOMAS N. STANFORD, Esq., 152 Broadway, has been appointed Treasurer of the Domestic Committee, to fill the vacancy occasioned by the resignation of James Swords, Esq., in June last. The duties of the office were kindly discharged by John D. Wolfe, Esq., a member of the Committee, till the first instant.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from 15th of Dec. 1841, to 15th Jan., 1842.

DIOCESE OF VERMONT.

Burlington, St. Paul's Church,	- - - - -	\$42 00
Rutland, Trinity Church,	- - - - -	10 00— 52 00

DIOCESE OF RHODE ISLAND.

Newport, Trinity Church,	- - - - -	100 00—100 00
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DIOCESE OF CONNECTICUT.

Brookfield, St. Paul's Church, a lady,	- - - - -	50 00
Guilford, Christ Church,	- - - - -	20 00
Huntington, St. Paul's Church, a lady,	- - - - -	10 00
Kent, St. Andrew's Church, Mrs. T. D. Fairchild,	- - - - -	50
Roxbury, Christ Church, Mrs. Daniel Blackman,	- - - - -	1 00
Sharon, Christ Church,	- - - - -	10 00
Stratford, Christ Church, a few members,	- - - - -	15 00—106 50

DIOCESE OF NEW-YORK.

Brooklyn, Emmanuel Church, Sunday School, for Duck Creek,	- - - - -	2 65
Goshen, St. James' Church,	- - - - -	21 00
Newburgh, St. George's Church,	- - - - -	10 00
New-Rochelle, Trinity Church,	- - - - -	20 00
New-York, Ascension Church, Mrs. Rogers, \$100; Mrs. Muhlenberg, \$50,	- - - - -	150 00
" Grace Church,	- - - - -	250 00
" St. Luke's Ch., Y. Men's Soc., (for Tecumseh, \$25.)	- - - - -	157 50
" St. Mark's Church, Christmas offerings,	- - - - -	143 00
" St. Paul's Chapel, (one half.)	- - - - -	1 50
Miscellaneous; a New-Year gift, by "S.," \$1; do. for Rev. J. H. Hobart, \$1; Master C. Vandervoort, 25 cts.,	- - - - -	2 25—759 90

DIOCESE OF NEW-JERSEY.

Moorestown, Trinity Church,	- - - - -	15 00— 15 00
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DIOCESE OF PENNSYLVANIA.

Holmesburg, Em. Ch., S.S., for Ep. Polk, \$2 02, { Miss. Soc., for }	- - - - -	77 02
Lower Dublin, All Saints' Church,	- - - - - { Pra., Wis., \$75, }	
Pequea, St. John's Church,	- - - - -	10 00
Philadelphia, Gloria Dei Church, Male Sunday School,	- - - - -	12 17
" St. Luke's Church, for Anne Arbor,	- - - - -	20 00
" Co., a mission box, for church at Jefferson City,	- - - - -	5 00
West Chester, Church of the Holy Trinity,	- - - - -	3 00
Wilkesbarre, St. Stephen's Church,	- - - - -	17 00
Miscellaneous, F. Miller, \$50; E. P. J., for Illinois, \$1,	- - - - -	51 00—195 19

DIOCESE OF DELAWARE.

Wilmington, Trinity Church,	- - - - -	15 04— 15 04
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DIOCESE OF MARYLAND.

Baltimore, St. Paul's Church, Sunday School,	- - - - -	5 00
" General meeting at St. Paul's Church,	- - - - -	297 87

Georgetown, D. C., Christ Church, (for Bp. Kemper's Miss., \$7,)	65 80
Hancock, St. Thomas' Church, (one half,) - - - -	9 63
St. Mary's Co., All Faith Parish, - - - -	5 00
Washington, D. C., Trinity Church, (for Tecumseh, \$13 25,) -	263 50
Diocesan Missionary Society, - - - -	33 46—690 26

DIOCESE OF VIRGINIA.

Fairfax Co., Alexandria, D. C., St. Paul's Ch., (a few ladies,) -	20 00
Essex Co., South Farnham Parish; St. Ann's Parish, - - -	5 12
Jefferson Co., Charlestown, Zion Church, - - - -	23 17
Spottsylvania Co., Fredericksburgh, St. George's Church, offerings, (for Jubilee Col.,) \$10, - - - -	26 96— 75 25

DIOCESE OF SOUTH-CAROLINA.

Beaufort, St. Helena Parish, Ladies' Society, for a missionary in a slave-holding state, \$132 25; Juv. Assoc., for do., \$15, -	147 25
Charleston, St. Michael's Church, offerings, - - - -	29 38
" " Monthly miss. lect., Dec. and Jan., (Epiph. off., \$10,) -	34 19
Waccamaw, All Saints' Church, offerings, - - - -	50 00—260 82

DIOCESE OF GEORGIA.

Savannah, Christ Church, offerings, - - - -	22 72— 22 72
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DIOCESE OF ALABAMA.

Florence, ——— Church, Mrs. H. Nolen, \$10, } (a miss. stat.)	13 25— 13 25
Tuscumbia, ——— Church, - - - -	

DIOCESE OF OHIO.

Circleville, St. Philip's Church, a Christmas offering, - -	32 00
Franklin Mills, ——— Church, (a missionary station,) - -	1 31
Springfield, ——— Church, (a missionary station,) - -	5 00
Portsmouth, All Saints' Church, Christmas offerings, - -	8 00
Gambier, Harcourt Parish, - - - -	6 00
Steubenville, St. Paul's Church, - - - -	10 00— 62 31

DIOCESE OF KENTUCKY.

Frankfort, ——— Church, (a missionary station,) - - -	2 56
Jefferson Co., St. Matthew's Church, - - - -	6 62— 9 18

DIOCESE OF MICHIGAN.

Clinton, St. Patrick's Church, (a missionary station,) - -	2 56— 2 50
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DIOCESE OF INDIANA.

Evansville, St. Paul's Church, (a missionary station,) - -	3 50
Laporte, St. Paul's Church, (a missionary station,) - -	4 00
Logansport, St. Paul's Church, (a missionary station,) - -	2 00— 9 50

DIOCESE OF ILLINOIS.

Springfield, St. Paul's Church, (a missionary station,) - -	22 00— 22 00
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WISCONSIN.

Beloit, ——— Church, (a missionary station,) - - -	4 08
Milwaukie, St. Paul's Church, (a missionary station,) - -	5 00— 9 00

Total, - - - - \$2410 42
 Total contributions since June 15, (seven months,) \$9577 41.)
 Total payments since the same date, \$18,775 00.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th December, 1841, to 15th January, 1842.

VERMONT.

Manchester, Zion Church, - - - -	10 00
Rutland, Trinity Church, - - - -	10 00— 20 00

RHODE ISLAND.

An Episcopalian of R. I., - - - -	75 00
Newport, Trinity Church, Mrs. Commodore Perry and daughter, for ed. of Margaret Champlin, at Cape Palmas, first year,	

\$20; Rector and S. Scholars, for ed. of Maria Brown Vinton, at Cape Palmas, \$40,	60 00
Providence, Grace Church, first payment, for support of John A. Clark and George S. Wardwell, at Cape Palmas, \$40; juvenile sewing circle, support of Eleanor S. Vinton, at C. Palmas, \$20,	60 00—195 00

CONNECTICUT.

Guilford, Christ Church, for Africa, \$10; Texas, \$10,	20 00
Stratford, Christ Church, half,	15 00— 35 00
Roxbury, Christ Ch., G. H. Fairchild, — Kent, 50 cts. each, omitted.	

NEW-YORK.

New-York, St. Luke's Church, Young Men's Miss. Soc.,	182 50
" St. Paul's Church, Thanksgiving offering, half, \$1; from another member of, 50 cts.	1 50
" St. Stephen's Church, a Christmas offering, for support of an orphan girl in Greece, first payment,	80 00
Young Men's Education and Missionary Society, per F. Tones, Esq., Treasurer,	125 00
Family mite box,	3 47
New-Year's offering of Master C. B. Vandervoort, half,	25—392 72

PENNSYLVANIA.

Philadelphia, Grace Church, by a member,	5 00
Steubenville, St. Peter's Church, for the education of Philander Chase, at the Mission W. Africa,	11 89
Westchester, Holy Trinity Church,	10 00— 26 89

DELAWARE.

Wilmington, Trinity Church,	5 96— 5 96
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MARYLAND.

Baltimore, St. Paul's Church, S. S., for Africa,	5 75
" Diocesan Society, half, \$2 50—\$12 40,	14 90
For Africa,	22 62
Georgetown, D. C., Christ Church, for Africa, \$28 38; from an individual, for do., \$1; from a class in female Sunday School, for do., \$2 20,	31 58
Hancock, St. Thomas' Church, from a gentleman passing through the parish, half, \$2 50; Mrs. Pendleton, half, 50 cts.; Mrs. Clabaugh, half, 50 cts.; Mrs. Hopson, half, \$1; annual collection, half, \$3 50; children's missionary box, half, \$1 63,	9 63— 84 48

VIRGINIA.

Fredericksburg, St. George's Church, weekly offerings, for Athens, \$10; for Africa, \$15; Foreign, 15; for Rev. J. Payne's station, Africa, \$5; from Female Sunday School, \$4 07,	49 07
Lytleton Parish, for education of Wm. H. Kinkle, at Cape Palmas, second instalment,	20 00
Middlesex Co., from several ladies,	5 00
Port Royal, Mrs. S. Brokenborough,	5 00— 79 07

SOUTH-CAROLINA.

Charleston, St. Michael's Church, \$13 84; do. do., \$9 12; for Greece, \$3; for Texas, \$6,	31 96
" St. Stephen's Church,	3 81
St. Helena Parish, \$75; for Africa, \$15; Mrs. R., at the baptism of a daughter, for Galveston, \$5,	95 00—130 77

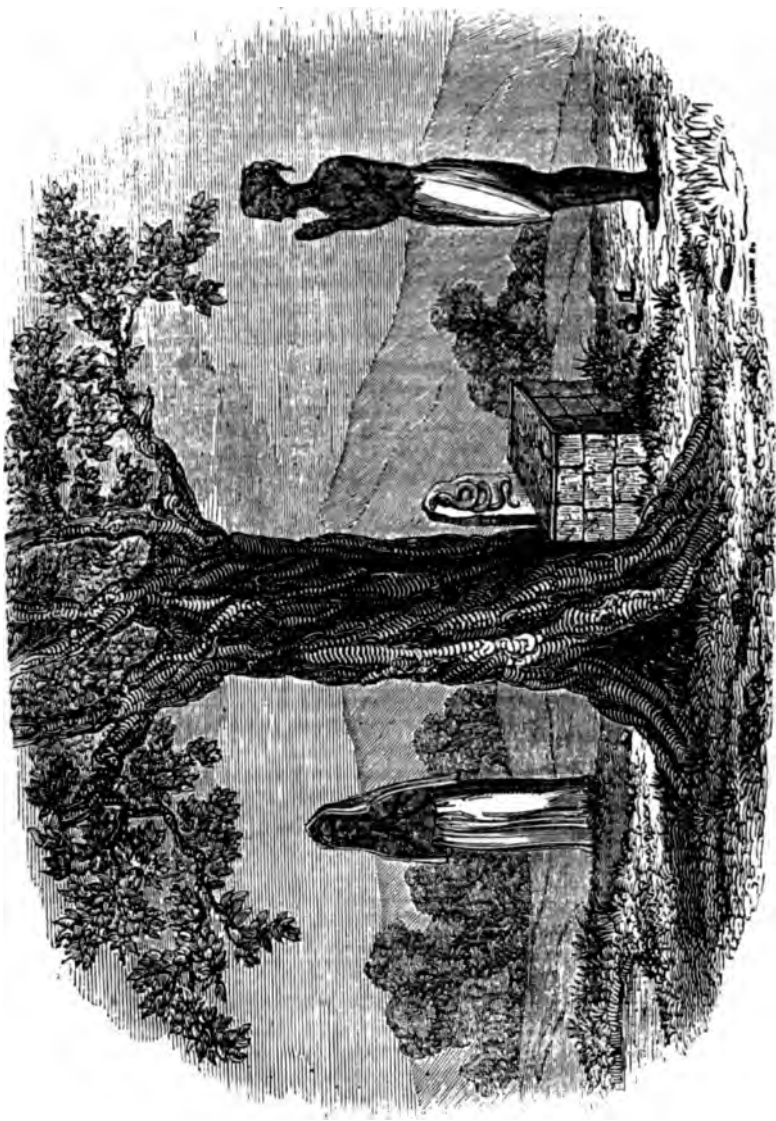
GEORGIA.

Savannah, St. John's Church, for church at Galveston, \$113 22; less amount paid Rev. B. Eaton, 39 27,	73 95
" Christ Church, \$30 87; for Africa, \$3 68,	34 55
" Infant Sunday School,	15 00—123 50

(Total, since June 15th, \$9,834 37.)

\$1,093 39

N. B. Also received from Miss Gillett, of St. George's Church, N. Y., three parcels of books for the West African Mission.



A BRAHMIN AND HIS WIFE, AT THEIR DEVOTIONS.

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

MARCH, 1842.

No. 3.

CORRESPONDENCE.

DOMESTIC.

ARKANSAS.

FROM THE REV. MR. SCULL, MISSIONARY AT FAYETTEVILLE.

Fayetteville, Dec. 18, 1841.

THIS communication is presented with the mingled emotions of joy and grief. The wreck of things in this country has not been without effect upon the Church; but time, no doubt, will correct the injury which may have been inflicted upon her.

Since my last report, I have visited the Cherokee nation. In the neighborhood of Fort Wayne, would be a suitable place for the establishment of a missionary station, were it not that our Moravian brethren have one there. This I visited. There are four missionaries at the place—three gentlemen and one lady. The principal is in deacon's orders, and the other two are candidates for orders. Their piety is well reported, but the station is not deemed very efficient, though the school was prospering more than it had been. I would here observe that there are almost as many sects among the Cherokees as there are in the western states; which may be regarded as an impediment to the success of any one. There are, however, other places where the ground is not occupied, and where the Church might plant her missionary stations—these are in the neighborhood of Col. Adair, the Canadian, and the Grand Sabine.

I have also paid a visit to Van Buren and Fort Smith, on the Red river. At the latter place, I found ———, whom I admitted to the communion of the Church at Fort Gibson. I officiated several times at Van Buren, where the people are desirous of having a settled minister of the Church. I promised to return to them occasionally. The distance of fifty odd miles, and that

over a mountainous country where the roads, when they lie across prairies, are almost impassable in winter, will preclude for the present the possibility of frequent visits. A few weeks ago, I was requested to visit Col. ———, who lay sick at the house of his son, thirty-five miles from my residence. Upon my arrival at the place, I learned that the Colonel had recently come from one of the New-England states, and had been a member of the Church for many years. At request, I administered the holy communion to one in his eightieth year, and at the same time admitted his daughter, the wife of ———, to church membership; and I left the house under promise to return and preach on Christmas day, and baptize the children of the son.

At Fayetteville, I have admitted two to the communion. The communicants at Fayetteville are 7; at a distance 3—total 10. There are two others who have been communicants elsewhere, but, having never presented themselves, they are not reported.

LOUISIANA.

FROM THE REV. JOHN BURKE, MISSIONARY AT NATCHITOCHES.

Natchitoches, Jan. 10, 1842.

I visited New-Orleans, in November, where I obtained a box of prayer books, and had also on my return the great satisfaction of receiving another supply from Bishop Polk, and the prayer book and tract societies. Our hands, thanks to God, have been wonderfully strengthened by these effective weapons of our warfare, some of which have been sent to Texas, some to the parish of Oaddo—others given to the members of this congregation, and Sunday school. I have put on board every steam-boat on the Red river two prayer books and a Bible, interleaved with our most practical and popular tracts, all of which have been received by the commanders, as I am satisfied they were and will be regarded by very many of their passengers, as most acceptable presents. There is no place where tracts are more likely to be read than on steam-boats when people have generally nothing to employ them; few, comparatively, being provided with books. A tract, under such circumstances, is often found, even by the most thoughtless, an agreeable cure or preventive of an almost insupportable *cnnui*. As soon as I shall have returned from the convention of the diocese, I shall set on foot our subscriptions for a church. We have a great deal to contend with, but going on in the strength of the Lord, we shall prosper and triumph. Opposition has rallied the forces of our friends who are all among the leading members of this community; there is no falling off in attendance at our services, but, I believe, the contrary. The ladies of our congregation seem to have entered heartily into the good cause. With their faithful co-operation, and the divine blessing, we have nothing to fear. In the practice of sacred music our choir is indefatigable, and their improvement is, of course, in the ratio of their diligence.

Baptized one infant. Communicants, added—by removals three, new, one. Sunday school teachers, five. Scholars, of the

number before reported, seven or eight withdrawn by Roman Catholic parents, three by removals, three more added.

New-Orleans, Jan. 20.

At Shreveport, Donaldsonville, and Alexandria, the services of our missionaries would, I am sure, be most acceptable. At the latter place I left some prayer books and tracts when I preached there on the 15th inst. to an attentive congregation. As we have now a diocese bishop, their wants, I hope, will soon be supplied. Our convention met at New-Orleans this day. The bishop arrived in the midst of our services, having encountered extreme difficulty and fatigue in the prosecution of his journey.

MISSISSIPPI.

FROM THE REV. J. S. GREENE, MISSIONARY AT RAYMOND.

Raymond, Dec. 15, 1841.

I have been delayed in writing by press of duty and the mournful occurrence which took place in this town a few weeks ago; I mean the death of the Rev. Dr. Weller, and his oldest son. The doctor had removed his family from Vicksburgh to this town, to avoid the epidemic with which that city was so awfully visited; but he himself continued there, and in consequence of his humane attention to the afflicted, and the unflinching discharge of his clerical functions, he fell a victim to that ravaging disease, leaving a large and amiable family to mourn his loss. The church at Vicksburgh was thus left without a minister; and, to prevent the evil likely to result from such a state of things, the vestry have requested me to officiate for them every other Sunday until they can procure a clergyman; my labor, therefore, has been divided between Vicksburgh and Raymond, since the demise of Dr. Weller.

My congregation here is increasing, and though the Church is gaining ground, yet there is no addition of adults as yet to its members. I feel gratified in believing that prejudice is giving away, and that, by the good providence of God, the Protestant Episcopal Church will flourish in this corner of God's vineyard.

ALABAMA.

FROM THE REV. J. YOUNG, MISSIONARY AT FLORENCE.

Florence, Dec. 6, 1841.

The retrospect of the past year brings before the mind of the missionary at this station, many causes for devout thankfulness to the Giver of all good, and only leaves him to regret that he himself has done so little, as the sum of his labors indicates, for the advancement of the great work of his mission. Truly Paul may plant and Apollos may water, but God alone giveth the increase—and were it not that His promise standeth sure, "my words shall not return unto me void," the missionary whose lot has been cast in this region, on a review of his year's labors, might well be excused if his hands should hang down and his energies relax, from the result of that review. But the promise

is my trust and encouragement even here, where to all human appearances, the prospect, before one who sincerely desired to preach the gospel of Christ in the Church of Christ was most discouraging indeed, when I first arrived. I found an unfinished, comfortless church, a dispirited and small congregation, which had experienced opposition from without and distraction, to some extent, within. And although indissolubly united to the Church, and ardently loving and desiring her services, the people could not encourage me, for they needed it themselves; they could offer no inducements to me to remain, other than the opportunity of doing good by preaching to them, and the probability of not only saving a feeble parish from extinction, but also, in time, of establishing and extending it by divine assistance.

In Tuscumbia, the condition of things was pretty much the same, except that there we had not even the bare walls and roof of a church; but gloomy as all this seemed, it was evident that there was abundant room and great need of the gospel in both parishes, joined with a willingness to hear and receive it, on the part of those who numbered themselves with us; and small as the apparent result of the past year's effort is, I feel thankful for the grace given me to remain thus long, since it has not been altogether in vain. Something has been effected, I hope, for God's glory, and the good of souls: even more, I trust, than will appear from the present report; and the future is brightening gradually, but surely, and our humble though cherished hope may be realized sooner than we expected, perhaps, by the establishment of the Church in Florence on a firm basis—truth and peace. The unsettled condition of things in Tuscumbia, which seems to be fast depopulating and declining in prosperity, makes it doubtful whether we shall be able to do more than to keep together the few we have, until they remove to other places, which now seems to be unavoidable. In this conclusion I may be, and hope I am, mistaken; but if it should prove true, the field on this side of the river, in town and country, will fully employ me. The proposal to confine my services to Florence and vicinity, has been repeatedly made to me of late; but though it would be of great advantage to us here, yet I do not think that duty requires me to abandon Tuscumbia at present.

During the past year the services performed, besides preaching twice every Sunday except during the excessive heat of midsummer, when the evening service was omitted for a month or six weeks, are as follows: baptisms—7 infants; administered the holy communion 9 times; added by removal 1; by becoming candidates for confirmation 2—total 3; died 1; present number of communicants in Florence 15; candidates for confirmation 3. In Tuscumbia, present number of communicants 13; during the year two have been added by removal. Collected for Domestic Missions in both parishes \$43 75.

FLORIDA.

FROM THE REV. D. BROWN, MISSIONARY AT JACKSONVILLE.

Jacksonville, Dec. 22, 1841.

By the divine blessing conducted in safety through the perils of the great deep, and with improved health, I arrived in Florida on the last Saturday in November. Since my return, our services have been well attended, and from other good reasons, I am encouraged to hope that the people generally are learning to distinguish more rationally between our apostolic and venerable Church, with her beautiful and seasonable services. Yet impoverished, distressed, and desolated as the country is, it may be long ere the services and privileges of our Church can be enjoyed by this community independently of foreign aid. Poor Florida, politically and ecclesiastically, all but despised, must learn to suffer in silence; in silence and uncared for by the more prosperous and happy, bury her murdered children in the wilds of the savage haunt, without even the ordinary consolations of the religion of Him who came to preach the Gospel to the poor, and to bind up the broken hearted. I have distributed a portion of the prayer books and tracts obtained in New-York, and, I trust, where they will do good.

FROM THE REV. F. H. RUTLEDGE, MISSIONARY AT ST. AUGUSTINE.

St. Augustine, Dec. 28, 1841.

The missionary at St. Augustine feels thankful to his Divine Master that he is permitted to present a more cheering and encouraging view of the condition of the parish which it is his privilege to serve. The church edifice—said to be built on the site of the first Christian church erected by Europeans on this continent, and which remained in quite an unfinished state at the period of my assuming its charge—has been completed, and its interior aspect much improved by the contribution by the ladies of their valuable aid (as heretofore) to purposes connected with the welfare of the Church. As to temporalities, we have not whereof to boast; the resources of this people being greatly exhausted by the protracted Indian war. But I am not without encouragement to hope that, spiritually, some, at least, have daily increased in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Since my last, we have added to our number 4 families and 4 communicants; and lost one communicant by death. With the exception of one Sunday, when prevented by sickness, I have officiated on every Lord's day during the last quarter, and on three other occasions, in all 27 times; administered the Sacrament of the Lord's Supper twice at the church, and twice in the chamber of sickness; baptized 3 adults and 6 children. These adults have recently connected themselves with our communion, and, of the children baptized, 3 are of their household. Burials 12; 2 of them were members of our Church, 2 strangers, 8 attached to the army. The quarterly missionary collection has been made—amount \$6.

TENNESSEE.

FROM THE REV. P. W. ALSTON, LATE MISSIONARY AT MEMPHIS.

Memphis, January 1, 1842.

Since the return of the missionary from the general convention in the beginning of November, he has baptized 4 adults and 2 infants, and received 15 persons (a large proportion recently become resident among us) to the communion; there are others asking the way to Zion, with their faces thitherward; of whom he has good hope that they will be guided by divine grace to join themselves to the Lord in a perpetual covenant which shall not be forgotten. It has been his practice to invite persons to the Lord's table when ready and desirous to be confirmed, except when an opportunity of receiving that holy ordinance was thought to be at hand. In this manner, since the last Episcopal visitation, 22 have been admitted to the communion, of whom one has departed this life, and a number have sought other places of abode. A large and fine-toned bell, procured in Philadelphia, now assembles the congregation, and the vestry are zealously engaged in measures preliminary to the erection of a church in the Gothic architecture, and of dimensions suited to our present needs and prosperity.

By the divine blessing, the church in this place has been, it is believed, permanently established, and in the view of the missionary, it has become the duty of his people to dispense with the aid which has been hitherto extended to them in its support; he tenders herewith the resignation of his appointment, profoundly impressed with gratitude to the great Head of the Church, who has vouchsafed an increase in the field of his service far exceeding the hopes with which it was undertaken.

The Church was planted here by the Rev. Thos. Wright, in 1833, who served it alternately with Randolph, until his death early in 1835; from that time it remained in a destitute and scarcely living condition until 1838, when the eminent and lamented Dr. Weller became the minister. In January, 1839, he removed to Vicksburgh, and was succeeded, a few weeks after, by the present missionary. At that time, there were 10 communicants; there have been since added 62, of whom 36 were admitted to this sacrament, and the rest received from other places; the losses by removal have been 17, and by death 4, leaving the existing number 51. 18 adults and 38 children have been baptized.

KENTUCKY.

FROM THE REV. A. F. DOBB, MISSIONARY AT FRANKFORT.

Frankfort, Dec. 25, 1841.

Since my last report, the congregation has been gradually improving. I think there might, with propriety, be ranked amongst our regular attendants, several more families than heretofore reported; 5 have been added to our communion, all male or female heads of families, and there are others who are inquiring the way of salvation. The Lord seems to bless my feeble labors: to

his blessed name be all the praise. During the past quarter, our church has been carpeted and otherwise improved. Upon the whole we feel encouraged, and trust the arm of the Lord will not be shortened, but that he will add to his Church continually such as shall be saved. Baptisms—children 3; adults 2—total 5; communicants added new, 5—total 18. Sunday-school teachers 10; scholars 54. Contributions to Domestic Missions, \$2 56.

FROM THE REV. N. N. COWGILL, MISSIONARY IN HARDIN, MEADE,
AND BRECKENRIDGE COUNTIES.

Louisville, Dec. 28, 1841.

Another quarter of my missionary labors, as well as another year, is about drawing to a close, and would that I could look back upon no mis-spent time, upon no abused mercies, no unfilled appointments, nor times when an abiding trust in the faithfulness of God, to say the least, was weak; but we are men of like passions and dispositions with others. I have just returned from the counties of Hardin and Breckenridge. On Thursday last, I preached a funeral sermon at the head of Rough Creek, in Hardin; God, in his wise providence, having seen fit to afflict an aged servant and member of the Church, by removing to a better world, we trust, his two oldest sons, the comfort and stay of his declining years; yet he sorrowed not as one without hope, they having died with gospel triumph. On Friday, I proceeded to Breckenridge, where I had an appointment for Christmas day and the Sunday following; that night I was taken with such a hoarseness that I could not raise my voice above a whisper, yet I hoped the congregation would not be disappointed, as the Rev. Mr. Nash had promised to meet me there; but he was detained by bad weather. Sunday morning I made an effort, and labored through morning prayer and the baptismal service, but had to close with a few words of exhortation, pointing them to Jesus as the Lamb of God, that taketh away the sins of the world. Through the providence of God, I have performed but little service this quarter; but may the great Head of the Church make up to her by the abundance of his grace, and the outpouring of his Holy Spirit, my lack of service. For some six weeks, I was almost entirely confined to the house by debility, and once I broke down while on my circuit, and had to return home. Through the mercy of God, I have regained my strength, and my general health is good; but, with the consent of the Bishop, I shall keep myself pretty much in doors this winter, confining my labors to my own neighborhood. Upon the whole, I have reason to be thankful that my weak efforts have been so blessed of the Lord; souls have been led to Christ; prejudices against the Church removed, and good impressions made. Before another year rolls around, I hope to see a good church built, and a large congregation gathered, in Breckenridge, and perhaps one in Meade. During the quarter, I have preached twice in Hardin county, twice in Breckenridge, once in Meade, and twice in Jefferson, and the Bishop preached once for me. Baptisms—infants 2.

FROM THE REV. F. B. NASH, MISSIONARY AT HOPKINSVILLE, &C.
Hopkinsville, January 22, 1842.

I have been here since the last of December ; my services are divided between this place, Princeton and Trenton, giving every other Sunday to this place, and one of the intermediate Sundays to Princeton, and the other to Trenton. Princeton is about 30 miles from this, and Trenton some 16 or 17, in the opposite direction ; several of the members of the Church have removed from Princeton since the Rev. Mr. Paine left. There are, however, some few families there still strongly attached to the Church, and many not connected with any denomination. At Trenton, the people have erected and partly completed a small church. The number of decidedly Episcopal families there is small—though, as at Princeton, there are many not connected with any denomination. I think the prospects for building up the Church at both of these places decidedly favorable. Here the ground is more fully occupied by other denominations, though the families connected with our Church are more numerous.

MISSOURI.

FROM THE REV. C. S. HEDGES, MISSIONARY NEAR JEFFERSON
BARRACKS.

Jefferson Barracks, Jan. 10, 1842.

It has been above two years and a half since I received the appointment of Chaplain of the U. S. Army at this post. During the first of this time I was enabled to accomplish but little in a missionary way beyond the garrison ; about eight months since I commenced services about five miles from this post, in a neighborhood of respectable and substantial farmers. At the first service I did not hear a response, but the congregation was attentive and serious, and I at once determined, in the strength of the great Head of the Church, to make full proof of my ministry in this neighborhood as far as my time and opportunities would permit ; for the only time I could devote to this congregation, consistently with my other duties, was the afternoons of Sundays. With every service the congregation has increased, and now the hearty responding and attentiveness of the people might well put to the blush some older congregations ; they have lately fitted up a very comfortable place for public worship, and the prospect of future usefulness seems greatly increased. On the first Sunday after Christmas, Bishop Kemper confirmed three persons ; the Bishop preached on the occasion and enforced, with peculiar power, the scriptural argument in favor of the right of confirmation. It is my intention to bring the cause of missions in the Church before this people at stated periods, and to adopt some plan to raise funds, however small, for the Domestic Committee. When I first officiated in this neighborhood, it did not contain a single communicant of the Church, but now, through the grace of God, we have six. I have administered holy Baptism to 15 children and to one adult. Not unto us, O Lord, but unto thy name be the glory.

IOWA.

FROM THE REV. Z. H. GOLDSMITH, MISSIONARY AT DAVENPORT.

Davenport, Jan. 3, 1842.

After experiencing a stormy and dangerous time over the lakes, and being upset in the stage in western Illinois, the Lord conducted me without serious injury in safety to this place. I arrived here on Thursday, 14th Oct., presented my letter to the friends of the Church, which had been given me by Bishop Kemper in Philadelphia, and made arrangements for preaching the following Sunday. For the want of a suitable place I could have but one service, since which time I have officiated twice on each Lord's day, sometimes thrice. I have officiated at Rockingham, a small village four miles below, on Sunday morning, and in the afternoon at Davenport, and Stephenson at night, when the ice would permit me to cross the river. Our congregations at Rockingham were small in the beginning, but, I am happy to say, they are gradually increasing, and are now a most interesting part of my charge. A short time since I sent to St. Louis for tracts and two dozen prayer books, some of the tracts have been distributed among the citizens, some prayer books sold, and others kept for the general use of the congregation. I am preaching in a small house built by the Methodists, but open to all, as all contributed to its erection. I have not as yet urged the election of a vestry, at Rockingham, it being deemed unwise by the best friends of the Church at that place.

At Davenport the log cabin is used as the place of worship through the summer, but it is too open and cold during the fall and winter months. I have been greatly annoyed at times about a place for public worship hardly knowing where to officiate. Our congregations have not been so large or so regular owing to this fact, together with the efforts among the different sects to establish themselves. Davenport is a point of growing importance in the Territory, and destined, from its beautiful location, to become one of the most flourishing towns on the Mississippi. Methodists, Baptists, Presbyterians, and Roman Catholics, all were in the field before us. A priest is located here with a school in connection with his station for the gratuitous instruction of youth. Another fine edifice has been completed since my arrival for the sisters of charity, and they are soon, I understand, to erect on another lot a splendid church.

According to previous notice, on the 30th November, a constitution was adopted, a parish organized by the name of Trinity parish, Davenport, and a vestry elected. A gentleman who owns a large part of the property in Davenport, has promised to give us a lot to build a church upon. I trust the Lord has given me favor in the eyes of the people, and that good is in store for the Church in this place. The seed, however, must be sown in faith and watched with care and patience, and I have but little doubt that we shall reap a rich and abundant harvest. A number of prayer books are used, and the response, well made. In

Stephenson I have not officiated as often as I could have desired, owing to the ice in the river, for a month past. The difficulty is now removed, and I expect, God willing, to officiate in that town at least once in two weeks.

In company with two of my vestry, Mr. Dodge, and Mr. Parker, the speaker of the Council, I started for Iowa city, having sent on a notice several days in advance that I would officiate in Bloomington; but the gentleman to whom the letter was directed had left town, and the citizens knew nothing of the arrangement; and arriving after night, I found it impracticable to collect a congregation. At this place a church is so far completed as to be used, and that, as I learn, through the instrumentality of one zealous Churchman. Had we a hundred such men at the West and a thousand in the East where they have ample ability, then indeed, we might soon expect to see the wilderness bud and blossom as the rose.

On Saturday evening I reached Iowa city, the territorial seat of government. Here are Protestant and old side Methodists, Baptists, Presbyterians, Universalists and Romanists. All wanted to preach in the Council chamber, but were not allowed. By invitation I officiated on Sunday night in a commodious edifice nearly completed by the Protestant Methodists. A young lawyer, professing great attachment to the Church, called on me for a prayer book to transcribe the hymns for the choir, and also a part of the evening service which they chaunted most beautifully. We had a fine congregation, and, I trust, a good impression was made in favor of the Church. To become acquainted with, and bring the Church before the members of the legislature assembled, from the every part of the Territory, was one object which I had in view in visiting the city.

By an act of the legislature there was a church reserve near the Capitol square, and another nearly a mile distant; one of the four beautiful lots near the Capitol was given to us. By a subsequent act, any denomination that would enter into bonds and security to build upon the lot in three years a house worth a thousand dollars, would have a title conveyed. The four lots are now taken, one by the Protestant Methodists, one by the old side Methodists, one in dispute by the Presbyterians and Universalists, and the one which was originally given to us taken by the Romanists, and a large church commenced. I felt, when I looked at this lot, as if I could have wept over it. The Romanist bishop came down and examined the lot, entered into bonds, and in six weeks the masons were at work. In the spring they are to put up other buildings. So much for our indolence in not having a clergyman upon the spot to look after our interests. By the aid of a legal friend of the Church, I examined all the lots near the Capitol, and not a good one can be had for less than eight hundred dollars.

A clergyman of the Church ought most undoubtedly to be sent to this place, or the ground will be pre-occupied; and

so, years will not bring us up to where we ought to be at the present time. It is a strong point, and a strong man ought to be sent to it. I was informed by a friend of the Church that if a clergyman of undoubted ability should come, in less than twelve months a church would be built, and his support secured without farther charge upon the missionary funds. He farther remarked that it would be useless to send any other. So far as my own experience is concerned, I can say in truth that I have never felt my want of qualifications for the work of the ministry so much as since I came to the West.

There is a large settlement of the Sac and Fox Indians twenty miles from Iowa city, and it was my purpose to have spent a day and a night with these sons of the forest, while I was in their vicinity; but the party with whom I was travelling, having determined to return sooner than I expected, I had to relinquish my purpose for the present.

On my return from my visit to Iowa city I passed through Tipton, a small town twenty miles distant from the place; here I found a communicant of the Church and several families desirous of having the services; I promised to visit them occasionally during the week and preach, and begged them not to desert the good old Church, as I felt certain that the aid would soon be sent to them.

It is to be lamented that we have not more of the wisdom which characterizes the Romanists. They are seizing upon every important point in this Territory, and the first thing you see is a church going up. It is so not only here but throughout the great valley. The man must be blind who does not perceive that, at no distant period of our history, the West will control the destinies of the mightiest republic the world ever saw; and the Romanists are laying their foundation, broad and deep, determined to possess here all that they have lost in the old world.

I have travelled one hundred and ten miles up and down this Territory, and sixty miles through the interior, and I must say, that for fertility and beauty, I do not believe that such a country is to be found in the world, and yet we have but three clergymen in the field. My duties have been confined to conducting divine service, preaching, and distributing tracts and prayer books.

I have not been able to ascertain how many families are attached to the Church, nor can I find but one communicant, and that eighteen miles below on the Mississippi. I am, however, by no means discouraged; if the Lord shall give me strength to perform the arduous duties of the station, and grace to go in and out in a consistent manner before the people, I have no doubt the work will prosper. But it should ever be remembered that God works by means to carry on and perfect his moral kingdom. Jacob is yet small; we want help, and shall be disappointed should it be denied us. We have the promise of a lot, but have not the means to build; if our friends abroad would imitate the Romanists in this respect, I should consider the work of this station half accomplished. If they would send us four hundred

dollars, with what we could raise here, a small church could be built. The friends of the Church in Virginia, where I spent ten years of my ministry, and I trust not without some fruit, will send us aid, I am sure ; and the East can supply the rest. Send us the small amount we ask, and I doubt not that in a few years prayer and praise will ascend here from a thousand tongues to God and the Lamb.

MAINE.

FROM THE REV. F. FREEMAN, MISSIONARY AT AUGUSTA.

Augusta, January 7, 1842.

During the last quarter, I have baptized infants, 2. The services of the Church have been held on all occasions, for which provision is made in the rubrics. The numbers attending the Church service continue to increase. The court-house, where we were accustomed to worship, I have, in a former report, stated, became too inconvenient for the numbers attending. On Christmas morning, we entered with great gladness of heart the commodious and beautiful house, which we hope the Bishop will soon be able, agreeably with the provisions of the Church, to consecrate to the service and worship of Almighty God. We feel that we cannot with propriety ask him to do this until the edifice, being paid for, is fully ours, to appropriate and devote. Our congregations, since we entered the new edifice, are larger than before, so that our church is even better filled than houses usually are.

The prosperity of the parish, considering the location, the short period of its existence, the prejudices and varied opposition it has had to encounter, and all the circumstances, is almost, if not quite, without a parallel. If the missionary does not greatly mistake, there is being gathered here a flock that will appreciate and do much to uphold the institutions of the Church, and to encourage missionary efforts for the planting and building up of the Church in many places in this down-east Macedonia, from whence, on every hand, the cry is beginning to be heard, come over and help us. The annual meeting of the state legislature in this place, which throws into our places of worship several months in the year, some 2 or 300 senators and representatives from every part of a commonwealth as large as all the rest of New-England, affords the opportunity of sending abroad, through the Church here planted, an influence which may be and is doing much, by the blessing of God, to spread a knowledge of our doctrines, ministry, and worship. Contributions for Domestic Missions, during the quarter, 6 dollars.

FOREIGN.

W. AFRICA.

JOURNAL OF THE REV. DR. SAVAGE.—*Continued from page 53.*

Gab Language. The following are the numerals and some

few words for common objects among the *Gahs*, who are the present inhabitants of Accra.

1. A-ko. 2. Ane-yoh. 3. A-teuh. 4. Age-wa. 5. Ane-oomo. 6. A-pah. 7. Pah-woo. 8. Pah-in-yo. 9. Na-hénh. 10. Nyonh-woomah, when pronounced quick, Nyoomah.

Water—Nooh.

Head—A-cho.

God—Nyúng-toh.

Hat—Fy.

Man—Noo or Bunnoo.

Father—Oo-cheh.

Woman—A-yoh.

Mother—Oon-yeh.

Earth—She-púng.

Canoe—Arching-kessá.

Gold—She-kah.

Whiteman—Mor-yeh.

Winnebah, 26th.—Yesterday I parted with captain Dayley with regret, his uniform kindness having won my regard. Taking a canoe freely proffered by Mr Hanson, commandant of the British Fort, I left Accra at half past six P. M., for Annamaboe; by sea; distance about 80 miles. We were favored with a calm, though dark and damp night; the heavy dews here often amounting to a rain.

This I soon found to be a novel mode of travelling. My trunk was my pillow, a board platform my mattress, and the wide heavens, black with clouds, my canopy. I might have obtained some sleep, had it not been for the indescribable motion of the canoe, which, acted upon by opposing forces—the paddles, current, and strong swells of the sea, kept up a sudden pitching and jerking through the night, *exceedingly awakening and unpleasant*; and the men, *thirteen* in number, who sang (if it may be so mis-named) “to keep de eye open,” as they said; and, surely, no plan that could be long continued, is better calculated to effect the object. Such singing! suited only to the condition we were then in, when to sleep was dangerous. If there were thirteen notes in the scale, I should say all were sounded. One would begin at the highest pitch of a stentorian voice, then another, and another, each on a different key from the preceding, till the last would become more like the growl of a huge mastiff, than the sound of a human voice. Sleeping beneath this combination of opposing causes was not to be expected.

We arrived here between three and four o'clock in the morning, but it being too dark to land with safety amidst the rocks that mark the shore, we were compelled to lie outside the surf for about two hours.

Winnebah is about 35 miles from Accra, and is the capital of what is called on the maps the Agonah country. The native name is Simpah, sometimes called Wimbah, from which Winnebah is derived. It contains now about 1500 inhabitants. Jurisdiction over the territory is claimed by the British who built here a small fort in 1694. Describing which, in 1715, Bosman, the Dutch historian of the gold coast, facetiously remarks, “It is covered with a flat roof, and hath four batteries so large that a man may leap over them without a stick; and the guns are of a proportionable thickness, one of them discharging a half pound ball. In short, it is a fort which wants another to defend it.”

He shows, however, his impartiality by speaking in similar terms of some of the forts of his own government.

These minor fortifications along the coast have fallen into decay since the abolition of the slave trade, but the others that have been retained, have been kept in repair, have handsome castles, and are worthy of the name.

Mr. Meredith, author of the best work extant on the gold coast, was the last commandant of Winnebah Fort. He died the victim of cruelty on the part of the natives. Falling into disfavor with them, he was suddenly attacked during a morning's walk, entirely stripped of his clothes, and forced to walk with bare feet upon *burning grass*. He was at last left tied to a stick exposed to the direct rays of a tropical sun. His friends from Annamaboe, on hearing of his dreadful condition, hastened to his relief, but arrived only in time to see him expire. The native town with the fort was soon after demolished in retaliation by British vessels. The town has been rebuilt, but no attempts made to restore the fort.

Wesleyan Missions.—The Wesleyans of England have recently made it a mission station. A school under a native, educated in the castle at Cape Coast, has been opened, and a small but convenient chapel now occupies the site of the fort. The number of Africa's children manacled here for hopeless slavery in days that are gone, can be revealed only by the books of Heaven. But it is a consoling thought that a traffic so full of blood and cruelty has an end, and that now on a spot whose history is so rife with its horrors, the freedom of the gospel is to be hereafter proclaimed.

The country around is primitive; large blocks of fine light granite, lie scattered in all directions. The soil is the best on the whole sea board; and well adapted to the production of corn (maize and millet), of which large quantities are raised and annually exported. An extensive building has been erected of granite by Mr. Hanson, of Accra, as a granary.

Numerals of the Agonah tribe—

1. A-konna. 2. Ame-yor. 3. Essanh. 4. A-nah. 5. A-noo.
6. A-sénh. 7. Essénoh. 8. A-twééh. 9. A-panh. 10. A-deu.

Words for familiar objects—

Water—Ensoo.

Goat—Apunche.

God—Nyoompor

Gold—Ape-a-kwor.

Woman—Osse.

Whiteman—Obrofoom

Earth—Assotoh.

Although the present inhabitants of what is known as the Agonah country are said to be of a tribe entirely distinct from the Fantee, yet the similarity of the language of the two is so great as to prove that they are closely allied, and proceeded from the same stock.

Annamaboc, 28th.—Having recovered in some measure from the fatigue of the preceding night, and engaged a fresh set of men, left Winnebah at five, P. M., of the same day of our arrival,

and reached here at seven next morning, having gone during the night about forty miles.

Three miles past Winnebah I observed a high hill, called "the Devil's Hill," and sacred in the eyes of the natives. A rap on the side of the canoe towards it, was their mode of showing due reverence in passing. At day light we noticed a large number of fishing canoes dotting the surface of the sea for a great distance. When casting the net or line, it is customary to give quickly a knock upon the side of the canoe for success. It was quite amusing to hear these raps for "good luck" ringing on all sides as we passed. Between Accra and Cape Coast, it is said to be one of the best localities for fish on the whole coast of Western Africa. We are now in the region of the Fantee Tribe Proper. The British have here one of their finest forts, and castles. The commandant, Mr. Cruikshanks, received me very kindly, and treated me during my stay with great hospitality.

The Fantees were once an extensive and powerful tribe, setting at defiance the Ashantees, in the days of their greatest power; but, like other tribes throughout Western Africa, and even the Ashantees themselves, they have been reduced, humbled, and scattered, by repeated wars. As a tribe, they may be said still to be extensive, compared with many others on the coast. Their territory begins a short distance east of this, and extends to Shamah, west of Commenda, (or more properly, Commanee,) a distance of more than fifty miles; and including within its limits, nine or ten forts—occupied and unoccupied—belonging to the Dutch and British. There appears considerable difference in language at the different settlements, having been so long under different governments.

Till the last and decisive battle at Dodawah, behind Accra, between the British and Ashantees, (1826,) they were subject to the latter. It is supposed by the most intelligent European residents, that they are a branch of the Ashantees, and their language consequently a dialect. The striking similarity between them, strongly favors this supposition. A Fantee is said to acquire the Ashantee with great ease and rapidity.

The soil in the vicinity is sterile; but, a short distance from the coast, good. The rocks are a coarse granite, and mica slate. Mica and feld-spar appear in considerable quantities upon the surface, and form a conspicuous ingredient in the soil.

Singular effect of the climate upon the horse.—A singular fact has been noticed in connection with the climate (as supposed,) of this region. Horses, both native and English, flourish at Accra, which is only about 60 miles eastward; but, *here* the very animals, known to do well for years at Accra, die within a few weeks. Various conjectures have been started to account for this difference; but it seems that nothing satisfactory or definite is yet known. The horses have died, evidently from a severe disease. I saw a pony that had been recently brought down from Ashantee. It pined away, went perfectly blind, and then died.

The case is similar at Cape Coast. Experiments have been repeatedly tried with horses directly from England, and from Prince's Island, in the Bight of Biaffa, where European horses flourish, but uniformly with bad result. The same thing is true in respect to native horses from the interior. Gov. McLean informs me, that he recently received from the chief of the Ashantees, the present of a beautiful Arabian steed. All due care was taken for its preservation, but it soon shared the fate of its predecessors. The most direct route to Coomassie, goes from this point, with which there is an extensive and uninterrupted intercourse.

Articles of Trade.—The principal articles obtained from the Ashantees, are gold and ivory; for which, in return, they receive *New-England* rum, Virginia tobacco, and British cloths, valued according to the order in which they are mentioned.

Immense consumption of rum and tobacco.—The amount of rum and tobacco annually sold here, is incredible. Mr. C., the commandant of the fort, informed me, that during the two months previous, \$20,000 worth of the former had been landed—and that almost wholly from American vessels. An equal amount must be disposed of (and probably more,) at Accra. It is eagerly sought after by the natives, and goes mostly into the interior. The demand, as may be supposed, is increasing, and, as gold is the article most wanted in return, agriculture, and other employments to which they have been accustomed, are falling into neglect, for the procurement of that precious metal.

The participation and pre-eminence of our country in rum selling, &c.—America has already done her part in enslaving the bodies of Africa's children, and she is now rapidly getting (if not already) in advance of all other nations in enslaving their souls.

Annamaboe, also, has recently been adopted by the Wesleyans as a mission station. A school has been opened in conjunction with the local government, which is kept in the castle, under a native educated in the fort at Cape Coast. A chapel has been begun on an extensive plan; and a missionary is daily expected from England. Their prospects here are very encouraging. The native towns contain, in the aggregate, from six to eight thousand souls, who are well disposed towards their efforts; and great facilities are afforded by the local authorities for the extension of their operations into the interior.

Fantee language. The following are the Fantee numerals: 1. A-kull. 2. A-biyen. 3. A-bi-áh-sunh. 4. Ah-nun. 5. Ah-nuh. 6. A-si-eh. 7. A-sun. 8. Our-twih. 9. Ah-ku-nu. 10. Idu.

Names for familiar objects:—

God—Yankoompon.
Father—A-gah.
Mother—A-nah.
Water—In-sub.
Canoe—A-hen.

Ship or vessel—Kanka-hen,
literally *Dutch-man's canoe*. Kanka is the word for Dutchman. This is accounted for by the Dutch

Ground—Dadi.	being long in possession of
Woman—Ba-seah.	these settlements before
Man—	the British.
Goat—Apunche.	White man—Brina-plural
Gold—Sikkah.	Brofu.

Cape Coast, September 2d.—Left Annamaboe for this place about 4 P. M. on the 29th ult. The distance being only about ten miles, I took an Ashantee basket, and balanced upon the heads of one tall and one short native, performed it almost wholly in a horizontal posture. The irregular step and disparity of height of my bearers, added to the bad state of the path, produced a very unpleasant motion, worse even than the *jerking* and *pitching* of a canoe at sea.

In the vicinity of Cape Coast, as we approached, I saw some extensive fields of maize ready for harvest, and others, only on the opposite side of the road, utterly devastated by the locusts, and others again had been replanted after their visitation, but had proved abortive. As their destructive effects are very extensive, a great scarcity of corn is anticipated throughout the Gold Coast this year.

Primary Station of the Wesleyan Mission.—Cape Coast is the primary and acclimating station of the Wesleyan Mission of England to the Gold Coast. The number of European residents at this point is fourteen (exclusive of the missionaries), who are generally men of intelligence, and favorable to missionary operations. Governor M'Clean, President of the Council, and Governor of Cape Coast and its dependencies, has from the first shown himself a friend to the cause. A school has been kept for many years in the fort. It contains, at present, over 150 scholars, and is under the charge of a native, who having received all the advantages to be derived from the school here, was sent to England by Governor M'Clean for higher qualifications.

In this school all the teachers now employed by the Wesleyan Mission received their education, except some of the females, who were instructed at different times by the ladies of the officers in the fort. Others throwing off their native habits, have attained to lucrative and useful situations in the different mercantile establishments. Some, indeed, have acquired sufficient to live in the style and comfort of civilized life.

Interesting incidents respecting the introduction of Christianity.—Many of these scholars, since the establishment of the mission, have made a profession of Christianity, and have been set up in different capacities, as lights in the surrounding darkness. The origin of the religious inquiry among them is exceeding interesting and encouraging to all engaged in the cause of missions. Chaplains had been sent out at different times, but little, if any, direct effort was made upon the natives aside from the children in the school. Here, however, the Bible had been made the text book from the beginning. The Prayer Book, as set forth by

the Church of England, was in regular and common use. Instruction was given on the catechism, confession, Lord's prayer, creed, and ten commandments, and many of the collects learned by heart. The morning service was read on Sunday at 11 o'clock, when all the teachers and scholars were required to be present. In the absence of the chaplain, this was continued by the governor, or some other officer in the fort.

By these means combined, and in operation for several years, important religious notions, it was at last discovered, had been imbibed, and were working a silent and extending influence. A feeling of uneasiness in respect to their own ways arose in the minds of a few, followed by a spirit of inquiry, which resulted in a firm conviction that the superstitions of their country were *wrong*, and that the "new way" discovered in the Word of God was *right*. A gradual abandonment of their native habits succeeded, which soon led the way to a formal recognition of the Christian religion. A circle for prayer and the perusal of God's Word was then formed, numbering at first but four or five, but gradually increasing among both sexes. Measures were now adopted for a more systematic observance of the Lord's Day among themselves. The morning service of the Church of England was adopted in imitation of that in the Fort. This they performed at 6 o'clock in the morning; attendance was given at 11 in the Fort, and sermons selected for the occasion were read in the afternoon. At night they again met for social prayer. This, I am informed by individuals of the party themselves, was the established order of things *before they had any special Christian advice or direction from abroad*. At last, upon the return of one of their number who had visited Sierra Leone, somewhere about the year 1830, they heard of a class of men called *missionaries*, who had come to Africa for the sole purpose of preaching, and instructing men in this "new way" which they had spontaneously adopted. They were henceforth seized with a desire to obtain such a man; said my informant, "*we now began to cry for a missionary; all our prayers now were, that God would send us such a man.*"

Kindness of a pious sea-captain. The interest of the governor was earnestly solicited, and promised. At last, a pious sea-captain visited Cape Coast, and on hearing of this favorable state of things, made due representation to the Wesleyan missionary committee, on his return to England, (of which society he was a member,) offering at the same time to take out a missionary free of expense.

Missionary sent out by the Wesleyans. As might be supposed, from the known zeal and promptitude of the English Wesleyans, a man was soon found for this good work. Accordingly, a Mr. Dunwell, the pioneer of this mission, landed here in the latter part of 1834, well received by the European residents, but especially by these young inquirers, who, like Cornelius of old, were "all here present before God," as it were, "to hear all

things that were commanded him of God." This highly favored missionary soon found that he had entered upon a field ripe indeed, for the harvest; for, at this period, their number had increased to more than thirty, including five or six females. Many of these were found to be in possession of a good common education, with wills already bent, and hearts melted into contrition and love, (for the evidence was too strong for doubt that it was the *Spirit* without the conscious aid of man, bestowing a blessing upon the ordinary use of the Word,) able at once to comprehend, and desirous to receive, the message of God. In fine, all they seemed to require, was, to be taken by the hand and led to the cross. Of these early converts, the principal one, is the present superintendent of the Fort School, now acting secretary to the local government, and preacher in connection with the Wesleyan mission; others are employed as teachers, clerks, and factors.

Speedy death of the Missionaries. Mr. Dunwell did not survive long, so many and urgent were the demands upon his time and labors. Within a few months after his arrival, he was removed from his interesting charge. So, also, were his immediate successors, Messrs. Hanop and Wrigley, with their wives, who, with Mrs. Freeman, the wife of the superintendent, and oldest missionary in the field, make up the number of six, who have died since the commencement of the mission, (close of 1834.) There are, at present, three missionaries in its connection. Mr. Freeman, now on a visit to England; Mr. and Mrs. Mycock,* located here; and Mr. Brooking, at Accra. The last three have been in the country about six months. Intelligence has lately been received from England, that eleven more, male and female, are soon to join them, with the view of supplying vacancies, and extending their operations to the interior.†

Progress of this Mission. The operations of the mission have advanced very rapidly since its commencement. They have in the whole connection—the different stations taken together—six or seven hundred. I have had free communication with the missionaries on their mode of proceeding. Persons expressing a desire to join "the society," are admitted as candidates for membership; the ordinances of baptism and the Lord's Supper, are in the mean time administered, and often, as "means of convicting grace;" after which, a conformity to their "rules of discipline" for six months, entitles them to all the privileges of "members of full standing."

Estimate of Christianity. Such has been the state of things for years in the vicinity of the forts, that a disposition to conform to the institutions of civilization and christianity, has been

* Mr. and Mrs. M. have since returned to England, without the intention of again visiting Africa.

† This number soon arrived; but, at this date, (Sept. 23d,) we have heard that four out of this number (2 females and 2 males,) have died.

gradually increasing among the people. There are many external inducements operating to produce it. It is unattended with persecutions, as in many other parts of the world; and meets with no deep-rooted prejudices or systems, which must first be overcome. To put on the Christian religion, and adopt its prescribed habits, is *next* to being a white man in the eyes of the natives, and confers upon the professor a decided superiority over others.

A most serious difficulty. The grand evil with which the missionary will have to contend, is *polygamy*. This is something which the candidate expects *first* to have to give up; but, in practice, it is found to be the *last*. To allow the heathen to profess Christianity, and still live in a practice so contrary to its spirit and institutions, as polygamy, (for which some have contended,) is setting up a standard below that found in the New Testament. Unless the heart has been changed, and new motives, feelings, and principles of action have been implanted by the Holy Spirit, it is worse than useless to admit him to a profession of the Christian religion, or require him to give up a practice to which he is so strongly wedded. His return or relapse will be certain, when no one who knows him can doubt, that this "last state is worse than the first." If I do not err, it will be found that, in no country are great caution and protracted trial more necessary, in admitting adult heathens to a profession of Christianity, than in Africa. Outward conformity merely will never prove its evangelization. The history of Roman Catholic missions sufficiently establishes this point.

Effects of the Wesleyan Mission. Much good has evidently been done by the Wesleyan mission. Chapels have been begun and finished at Cape Coast, Annamaboe, Winnebah, Accra, and at one or two interior towns; and, with most, a school opened under the charge of a competent native teacher, from the government school at Cape Coast.

[TO BE CONTINUED.]

MISCELLANEOUS.

CHURCH MISSIONARY SOCIETY.—NEW ZEALAND.—*Tepuna*.—The past year has been marked by many encouraging circumstances; and we have much reason to be thankful for the success of the Gospel among the heathen, as well as for our own preservation. Our Lord's-day duties have been regularly attended to; and instruction given on week-days, at the station, to those natives who have visited us; and at their dwellings, as opportunities have offered. Public service has been held, on Lord's days, at Kaihiki, Warengaere, Patunni, and Tangitu. Thirteen adults and two children have been baptized during the year: others are seeking to be admitted into the Church by the same rite.

The natives at Takou, Matauri, and the Ngaere, have been visited and some have been baptized. The Gospel is finding its

way to every tribe, and to every family. May it find access to every heart, and cause the people to crown our Redeemer—Lord of all !

Kerikeri.—During the past year, the ordinances of Baptism and the Lord's Supper have been administered twice. Sixty-three natives were admitted to baptism, most of whom had been candidates for a considerable time : there are others, who are candidates for that holy ordinance. Sunday schools are conducted by native teachers at the above places, and are, I trust, the means of much good. We would hope that the Lord is pleased to bless this *day of small things*.

Wangaroa.—The Gospel of Jesus Christ has been made known to the perishing heathen, without much interruption. Our congregation has been large ; more than our little chapel could contain. The attention of several to the truth is very encouraging. Several additions have been made to the number of candidates ; and I hope that some of our members feed upon God's word, and grow thereby.

Monthly visits have been made to the natives of Matauri, Ngaere, Wainui, and Mahinepua, on the coast, and to the natives contiguous to the station. I trust the natives at Matauri are advancing in the divine life. Some at Ngaere promise well : one has been admitted by baptism into the Church at Kerikeri. The Sunday schools for adults and children have been pretty well attended, and have averaged from 200 to 300.

The number of persons who have been admitted to the Holy Sacrament is eight. During the year, seventeen adults and thirteen children have been admitted to the ordinance of baptism. The number of candidates for baptism is now considerable. One of them, a young woman, who could read well in the Testament, died last evening. Her stepfather says that her book was her daily companion. A little before her death, she said to him, " Will you continue steadfast ? " She afterward called for " Mother ; "—the natives call the Missionaries' wives, " mother ; "—and then said, " It is ended," or " It is finished," and spoke no more. Instruments are being raised up from among the natives of Wangaroa, who are not only willing but able to exhort their countrymen. James Kepa Tupe, Paora te Oka, with some others, are making themselves useful. Upward of thirty native men have been received into the visible Church of Christ ; of some of whom, I hope that they have been united to Christ by a living faith. The number added to the Church during the past year is between sixty and seventy. We have endeavored to act with caution in the admission of candidates into the Church. We have, in the first place, examined their knowledge of the fundamental doctrines of the Gospel ; and, secondly, the conformity of their actions to these truths. We have made especial reference to my own actual knowledge of the candidates, and particular inquiry of those established Christian natives who have given instruction to their countrymen. The individuals whom I had concluded to put off for another

opportunity were objected to by their native teachers. I trust we are advancing in the missionary cause. Some of our Christian natives behave exceedingly well; and there are many candidates for baptism, some of whom, I have reason to hope, are sincere. There are, however, tares to be found among the wheat. The New Zealanders are only children of a larger growth: they require *line upon line, precept upon precept*. Upward of sixty natives have been baptized during the half year. Average number of the congregations:—at the station, 100; at Waipaipai, 120.

Paihia.—The Sunday school has been regularly continued. Average attendance: males, 30; females, 25; infants, 14. At Kororarika, still the residence of the Popish Bishop and his Priests, we have been enabled to continue two English and two native services. The attendance of both Europeans and natives has lately very much increased, notwithstanding the efforts of the Papists to mar the good work. Wangai, Waikino, Waioomio, Tirohanga, and Wangaruru, have been occasionally visited by ourselves and Christian natives. Numbers continually come from a distance for examination, and we have great encouragement. Numerous applications for books and slates have been made, by persons who have come from a distance for Christian instruction. The number baptized during the past year is 100. When we look at the number pressing forward for admission into the Visible Church, and consider also the universal demand for the Scriptures and instruction, the state of the natives calls forth the astonishment of those who may be disposed to make any inquiry. Even the enemies of religion bear an unwilling witness in complaining that such is now the state of things, that natives will do no work on the Lord's day.

Waimate.—An unprecedented number of candidates for baptism have presented themselves; and far more than usual have been admitted to partake of that Sacrament. Though we can by no means say that these Christian converts have attained a high moral and religious standard, yet we see them maintaining a consistent deportment; showing, by their reverence of the Lord's day, their diligent use of the means of grace, their keeping the commandments, and putting away heathen practices, combined with great love for the word of God, that they really have *the fear of God* in their hearts. During the year, the new Church has been put up and roofed, so as to allow of Divine Service being held in it. The number of adults received into the Church at this place, by baptism, during the year, is 566, and 199 children, including six Europeans; making a total of 765. The native communicants have averaged 200, and the European 18. Two English services have been given every Lord's day, at which there has been an average attendance of 80. It has afforded us much pleasure to remark the holy jealousy of the poor natives, lest they should partake of the Lord's Supper unworthily. Their consciences being extremely tender, they are

not satisfied until they have unburdened themselves to us ; and though they highly esteem the privilege of attending the Lord's table, they often forego it, through fear of partaking unworthily. We have had much to encourage us. The Church of Christ is extending : its foundation is a rock, and the gates of hell shall not prevail against it. While it is our privilege thus to behold the advancement of the Gospel, we have still no reason to glory, but much to keep us humble, and to cause us to ascribe all honor and power to our adorable Redeemer. In visiting the sick, I found Timothy, a chief, in a melancholy state. He said that his heart was the only part affected ; and that was in consequence of his people having believed in God only with their lips, while their hearts were with the things of the world. He expressed a strong desire to be relieved from the burden of sin, and to depart and be with Christ. He asked, in the most mild simple manner, for the medicine which Europeans used to destroy life. I thus perceived the delusion under which he was laboring. I spoke of Christ to the poor man, who was truly hungering and thirsting after Him, and left him much refreshed. Our chief, Noble, has become quite a European in his habits. He has a neat little weather-boarded cottage, which is furnished with tables and chairs like our own ; and his food is much the same. He has purchased tea, sugar, and rice, from the European settlers ; and is as cleanly, with his wife, as any white persons, and in all respects as comfortable. He assembles his servants, and the people about him, morning and evening, for prayer ; and all his concerns are conducted with the utmost order. His Excellency Governor Hobson has just visited this place : he, with his suite, supped at Noble's, and was vastly pleased with him.

Kaitia.—During the past year, 154 adults and children have been admitted to baptism, and about 80 to the Lord's supper. We trust that the greater part of them, from their attention to the means of grace, are making progress in the divine life.

On Lord's days, the service has been read morning and evening at the Settlement, and in the villages in the vicinity. The average attendance at our chapel has been between 300 and 400. Sunday schools for men and women have been regularly continued. A married woman, Alice Pua, lately died in the Lord, *full of faith* and hope in that glory which awaits the righteous. She had been a great sufferer for two years ; but she fed on the Word of God as her portion, and there was scarcely a part of the Testament with which she was unacquainted. We could not visit her without admiring the grace of our Lord Jesus Christ, which, toward her, was indeed very abundant. Our prospects of future usefulness are, upon the whole, cheering, should it please God to continue us to labor here. In conclusion, we praise the Lord for what he has done, and desire to trust Him for that which is to come.

The importance of Mr. Colenso's valuable labors, in connexion with the press, become every year more evident. In the

present circumstances of New Zealand, when so many of the natives have acquired the ability to read—when so extensive a demand is made for books—and when so great an impression is produced on their minds by what they read, the committee have felt constrained to comply with the urgent request of the missionaries, to send out an additional press. The following is a list of the books, &c., composited and printed at the mission press, during the year ending December 31, 1840 :—10,000 Catechisms, 2,000 lessons, 1500 title-page, 8vo. for parts of Testament, 11,000 psalms, 156 pp. 12mo., 5,000 Daniel and Jonah, 2,000 calendars, 6,000 Sigs. I, O, U, large prayer book, 36 pp. 12mo., &c., &c.

Reports of the Missionaries to the end of 1840—Abstract.

SOUTH INDIAN MISSION.—*Dohnarow.*—The Bishop of Madras visited this station, and confirmed 160 persons.

Palamcottah.—On Thursday morning he received the salutations of the catechists of this station and their wives, of the schoolmasters, the Preparandi class, the seminary boys, and the girls of Mrs. Pettitt's school, with great numbers of the native Christians, both men and women, from the various congregations of this station. Afterward, divine service was held in the church, and the confirmation took place; at which the catechists and members of congregations in the Rev. P. P. Schaffter's districts, amounting to 281, and those from our districts, amounting to 284—a much less number than had been prepared by us, many not having come in from the villages—each furnished with a printed ticket, were confirmed. As this was the first confirmation that had taken place in these parts, the chief part of the people were adults; and feeble trembling limbs bore many a gray head to receive the Bishop's blessing. His lordship was pleased to express himself much gratified, both by the number of candidates, and by the devout and orderly manner in which they conducted themselves throughout the service. We doubt not that a lasting blessing from on High will accompany the solemn services of the day. The accounts show an increase of 358 persons under Christian instruction, independently of the Dohnavoor district. This is partly to be accounted for by the accession of the people delivered over to our charge by the Rev. J. J. Müller; and partly by the accession from heathenism of one or two new villages. In one of these villages, the people, at least some of them, were, many years ago, for a short time under instruction; but yielding to strong temptations from the heathen, who made them great promises, they went back. They have been received again with much caution. The admission of 108 persons to baptism, of whom 39 were adults; the administration of the Lord's supper to communicants in six different villages; and the preparation of nearly 400 candidates for confirmation, although only 284 came in to receive the rite, as it was the busy season in some of the villages; show that our labors, by God's blessing, have not been altogether without effect. We have been exceedingly gratified in witnessing the beneficial effect

upon the minds of the people, of preparation for confirmation, and the accurate knowledge of the subject which they were found to possess; and we are happy to be able to bear testimony to the diligence of the catechists, in instructing the candidates as to the nature of the rite. We are happy to say, that few cases of bad conduct have occurred during the past year, and that we find much less trouble and difficulty than formerly on the subject of marriages: our firm and determined course has, by the blessing of God, been attended with the most beneficial results; and we believe that, by degrees, all our measures for the promotion of good order—and we are desirous of using every measure conducive thereto—will, by the same blessing, produce their due effect.

Our pious catechist Sinnappen, entered into his eternal rest, and the burial service was performed by me in the evening. During his illness, we visited him frequently, and directed him to the Heavenly Physician. Although he spoke very little, I observed him to seek diligently for mercy and comfort from Jesus and His Word. He said that he looked to Jesus alone to give him true repentance, to purify his soul by His blood, and to take him to His kingdom. He yesterday desired me to administer to him the Lord's supper. As I had no wine with me, and did not suspect that his end was so near, I promised to administer it next Lord's day. This morning he directed his daughter to read to him from the Golden Treasury—a valuable present to him from the Rev. J. Tucker; and as he was not able to pray himself, he desired his daughter to read the Lord's prayer. A few minutes after, he repeated thrice, "Lord Jesus, save me!" He spoke no more, as convulsions began. I saw him afterward, but could only commend his redeemed soul to Jesus. He was one of our converts at Mayaveram. The late Rev. G. T. Bärenbrück and myself, believing him to be a real Christian, employed him as a Reader in the Mission. Forty-one souls have been received into the Christian church during the last six months, viz: 14 men, 7 women, and 20 children. There has been an increase of eight villages, containing 196 souls, in the number of those under Christian instruction, and 108 have been baptized—a considerable number, when we consider that the northern parts of the Tinnevely district have always proved, comparatively, a spiritually hard and barren soil. Several families having joined us from Roman Catholicism, increases the number of the baptized.

Vaingadaisarapooram.—It being harvest-time in this place, the people were all in the fields. They returned home very late, and I had prayer with them. The Christians in Tinnevely never like to see a minister depart from their place without his having previously prayed with them. However tired they may come from their work, they do not like to go to rest until he has given them a word of exhortation, and prayed with them: this is one of the good things in the Tinnevely Mission.

Nerleryanalloor.—Here our congregation consists of one

family only; but the catechist is a diligent man, and keeps a school, which has long been going on to our satisfaction. The history of the Christian man of this place affords an instance that the Gospel may, after a long time, still spring up and bear fruit. When very young, he entered a family of native Christians belonging to the Church Missionary Society, who employed him as a servant; and at the same time endeavored to instil into his mind the principles of the Christian religion, which he began to love and respect. His heathen parents, perceiving this, took him away, and soon got him married to a heathen woman; and, by this and other means, actually succeeded in alienating his heart from the Christian religion. After this, he lived about fifteen years as a heathen; feeling, however, from time to time, that he had done wrong in forsaking the Christian religion. About five years ago that feeling increased, so that, notwithstanding the opposition of his wife, he resolved to embrace Christianity for the second time. His wife is now more reconciled, and occasionally learns the Word of God herself. His son, a youth of 16 or 17 years, is still better disposed than his mother. He wishes to be baptized; but his mother will not allow it, lest he should not be able to get a wife from among their relatives. We may say, that this man is in this place as Lot was in Gomorrah, alone and a stranger, having nothing in common with the inhabitants. May the Lord give him grace to stand fast in the Truth!

Rev. P. P. Schaffter's Station.—The number of congregations under my care is fifty-one. They are dispersed in eighty-four towns and villages, over a tract of country which forms the northern part of the Tinnevely Province, extending more than seventy miles from north to south, and more than fifty from east to west. Many congregations give me a great deal of pleasure, by their general good behaviour and steady attendance upon the means of Grace. In several, there are a good number of precious souls, who testify, by their abandoning every kind of idolatry and other works of the devil—by their love to the good Word of God—by their cheerfully suffering for Christ, rather than deny him, that they are His true disciples, though inwardly and outwardly laboring under great disadvantages.

A Widow's Mite.—The two widows whom I baptized at Mel Rajahpaleyam, I have known a long time: they have always given us much satisfaction, which increased when, on examination, I saw what progress they had made in the way of salvation. After baptism, each of them brought me a half-rupee, as a benefaction to the poor fund. As one of them is very poor, I told her to take the half-rupee back, and to bring me instead, one anna (sixteenth of a rupee), or even a doody (about a farthing), which would be just as acceptable; but she refused to do so, saying, "This I long ago determined to give at the day of my baptism, and set it apart for the purpose: please to take it: I give it with all my heart." This is indeed the mite of the poor widow!

Suviseshapooram.—There are under Christian instruction 1118 families, or 3902 souls : of these, 382 adults and 243 children, in all 625, have received baptism ; and the remaining 3377 are candidates for that rite.

Meignanapooram.—During the year, the total accession from heathenism is ninety-eight families, containing 310 souls. This number, and the congregations which were transferred by the Rev. J. J. Müller, make the total of souls under my care 2956. Of this number, 829 are baptized, and 145 have been admitted to the Lord's Supper. My schools remain steady, numbering 600 children. I have a vast number of applications on all sides for schools ; and could at once double the number, were there eligible masters, and funds to pay.

Mavelicare. Opposition has been experienced by the Rev. J. Peet, in carrying on his labors at this station. Enraged at the baptism of Cornelius, the Rajahs, the Temple authorities, and the Tasildar of the district, used every means to hinder the progress of the mission, and to degrade all the people connected with it in the eyes of the natives. Mr. and Mrs. Peet and their family, as well as the converts, were exposed to much personal insult, and the highway between the station and the town was blocked up. On this point, Mr. Peet felt it to be his duty to seek redress from the Dewan of Travancore. As soon as this was known, the most violent threats were uttered against Mr. Peet. It was said that he should be poisoned. A plan was laid to stone him in the dark. And considering that he was the only European within the compass of thirty miles, and living in a place where every thing is effected by brute violence, where murders are not unfrequent, and with the religious feelings of the heathen excited against him, there was great cause for fear lest some of these threats might be executed. But it pleased our Heavenly Father to extend His preserving care over him ; and after a delay of many months, the matter was brought, through the intervention of the British Resident, to a successful termination, and all outward hostility to the progress of the Gospel has ceased.

INTELLIGENCE.

MISSIONARY NOTICES, (DOMESTIC).—The Rev. B. B. Killikelly, D.D., having returned to Vincennes, Indiana, has been again recognized as the missionary at that station.

The Rev. D. E. Brown has been recognized as the missionary at Flint, Mn.

The Rev. John West has been appointed a missionary in Maine, and recognized as the missionary at Bangor.

The Rev. Foster Thayer, (lately appointed a missionary in Indiana,) has become the missionary at Niles, Michigan.

The Rev. F. B. Nash, (late missionary at Paris, Ky.) has become the missionary at Hopkinsville, Princeton, and Trenton, Ky.

Calais, Maine, Iowa City, and Bloomington, Iowa, and Adrian, Michigan, have been recognized as new stations; and Albion and Homer, Michigan, have been substituted for Dexter, and Flint, Mn., for Ypsilanti, as stations.

Troy, Mn., and Paris, Kentucky, have been discontinued as stations (the former to take effect the first of April) in the expectation that they will be hereafter self supporting.

BISHOP KEMPER'S APPOINTMENTS.—The Rt. Rev. Dr. Kemper, Missionary Bishop for Wisconsin and Iowa, and administering the dioceses of Indiana and Missouri, has communicated the following as the Sunday appointments of a visitation in which he is at present engaged, viz :—March 6, Racine, Wisconsin; 13, Michigan City, Ind.; 20, 27, and April 3, Indianapolis; 10, Vincennes; 17, New Harmony; 24, Evansville; May 1, Kemper College, Mo.; 8, Boonville; 15, Jefferson City; 22, St. Louis, (probably); 26, Convention of Indiana at Vincennes; 29, Vincennes; June 5, Buffalo Knob, Mo.; 12, Palmyra; 19, Hannibal; 26, Madison, Iowa; July 3, Agency of Sacs and Foxes, Iowa; 10, Iowa Cy.; 17, Burlington; 24, Bloomington; 31, Davenport; Aug. 7, Dubuque; 14, Mineral Point, Wisconsin; 21, Madison; 25, Aztalan; Sept. 4, Milwaukie; 11, Whitewater; 15, Southport; 25, Beloit; Oct. 2, La Porte Ind.; 9, Mishawaka; 16, Logansport; 23, Fort Wayne; 30, Lafayette; Nov. 6, St. Louis, Mo.; 10, Missouri Convention, St. Louis; 13, Kemper College; 20, Herculanium; 27, Potosi; Dec. 4, Cape Giredeau; 11, New Albany, Indiana; 18, Richmond. This plan, the Bishop states, is only a sketch: providential circumstances may greatly interfere with it; and very many places, not here named, will be visited on the other days of the week. The visitation of Wisconsin was commenced about the first of February.

TEXAS.—It is expected that the Church at Galveston, will be consecrated by Bishop Polk, on Easter Day.

MISS F. MULLIGAN expecting to return to Athens in a few weeks, it is requested that all articles, &c., designed to be forwarded by her for that mission may be sent to New-York by the 20th inst.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from Jan. 15th to Feb. 15th, 1842.

DIOCESE OF MAINE.	
Augusta, St. Mark's Church, (a missionary station,) - -	\$6 00— 6 00
DIOCESE OF MASSACHUSETTS.	
Boston, St. Paul's Church, Missionary Association, - -	61 50
" (Anonymous,) for Sunday school at Raymond, Miss., -	3 00
Salem, St. Peter's Ch., Ev. So., for Tecumseh, \$25; Ls.' So. \$37 72, 62 72—127 22	
DIOCESE OF RHODE ISLAND.	
Newport, Zion Church, for Bangor, Me., - - - -	50 00
Pawtucket, St. Paul's Church, for do., - - - -	18 00— 68 00
DIOCESE OF CONNECTICUT.	
Derby, St. James's Church, - - - - -	17 00
New London, St. James's Church, for Mishawaka, Ind., -	20 00— 37 00
DIOCESE OF NEW-YORK.	
Gilbertsville, Christ Church, - - - - -	10 00
Hobart, St. Peter's Ch., - - - - -	5 00
New-York, Ascension Church, legacy of the late T. Otis, Esq.,	5000 00
" Grace Ch., for Lincolnton, \$100; for Richmond, \$30; for Tecumseh, \$10; for Bangor, \$50; Alleghany City, \$30,	250 00
" All Saints' Ch., for Kem. Coll. \$25; for Pontiac, \$15,	197 04
" St. Bartholomew's Church, for Indian Missions, \$3,	72 58
" St. Clement's Church, - - - - -	42 27
" Miscellaneous; individuals, for Mishawaka, Ind.,	10 00—5586 89
DIOCESE OF WESTERN NEW-YORK.	
Auburn, St. Peter's Ch., - - - - -	21 65
Avon, Zion Ch., - - - - -	5 00
Angelica, St. Paul's Ch., - - - - -	4 00
Buffalo, Trinity Ch., - - - - -	21 37
Bainbridge, St. Peter's Ch., - - - - -	5 00
Brockport, St. Luke's Ch., - - - - -	3 00
Canandaigua, St. John's Ch., - - - - -	9 57
Catharine, St. John's Ch., - - - - -	2 00
Centerfield, Trinity Ch., - - - - -	3 16
Ellicottville, St. John's Ch., - - - - -	3 00
East Bloomfield, Zion Ch., - - - - -	2 64
Elmira, Trinity Ch., - - - - -	9 00
Fulton, Zion Ch., - - - - -	2 00
Fayetteville, Zion Ch., - - - - -	12 00
Greene, Zion Ch., - - - - -	9 00
Guilford, Christ Ch., - - - - -	2 00
Geneva, Trinity Ch., - - - - -	103 00
Homer, Calvary Ch., - - - - -	3 00
Hunt's Hollow, St. Mark's Ch., - - - - -	4 00
Hamilton, St. Thomas's Ch., - - - - -	3 00
Le Roy, St. Mark's Ch., - - - - -	15 00
Lewiston, St. Paul's Ch., - - - - -	1 25
Lockport, Grace Ch., - - - - -	8 00
Moravia, St. Matthew's Ch., - - - - -	2 00
Manlius, Christ Ch., - - - - -	9 00
Medina, St. John's Ch., - - - - -	2 00
Mount Morris, St. John's Ch., - - - - -	29 00
New Hartford, St. Stephen's Ch., - - - - -	5 00
New Berlin, St. Andrew's Ch., - - - - -	10 00
Oxford, St. Paul's Ch., - - - - -	10 00
Oswego, Christ Ch., - - - - -	14 48
Owego, St. Paul's Ch., - - - - -	3 65
Pen Yan, St. Mark's Ch., - - - - -	7 00
Pierpont Manor, Zion Ch., - - - - -	11 26
Rochester, Grace Ch., - - - - -	3 00
Rochester, St. Luke's Ch., - - - - -	100 00
Richmond, St. Paul's Ch., - - - - -	1 00
Rome, Zion Ch., - - - - -	6 65
Syracuse, St. Paul's Ch., - - - - -	29 05
Sackett's Harbor, Christ Ch., - - - - -	7 00
Skaneateles, St. James's Ch., - - - - -	5 97

Utica, Trinity, - - - - -	22 98
" Grace Ch., - - - - -	17 38
Waterloo, St. Paul's Ch., - - - - -	5 18
Waterville, Grace Ch., - - - - -	1 77
West Granby, St. Luke's Ch., - - - - -	2 50
Westfield, St. Peter's Ch., for Michigan, - - - - -	4 00—559 54

DIOCESE OF NEW-JERSEY.

Newark, Trinity Church, (Miscellaneous, \$16 67,) - - -	22 29
Paterson, St. Paul's Church, for Duck Creek, - - -	4 12
Perth Amboy, St. Peter's Church, - - - - -	16 60—43 01

DIOCESE OF PENNSYLVANIA.

Erie, St. Paul's Church., Lieut. Simpson and lady, - -	10 00
Lower Dublin, All Saints' Church, } for Prairieville Mission -	10 00
Holmesburg, Emmanuel Chapel, }	
Pottsville, Trinity Church, - - - - -	10 25
Philadelphia, C't. Ch., Lad. Miss. As. for Jefferson City, \$25 00,	125 00
" St. Andrew's Church, - - - - -	100 00
" St. Luke's Ch., Female S. S., for Jefferson City, -	20 00
" St. James's Ch., Bee Hive Asso., for Jefferson City, -	50 00
" Trinity Church, Female S. S., for Ind., - - -	33 23
" St. Peter's Church, (Miss Wilhemina Smith, 3,) -	143 00
Westchester, Holy Trinity Church, - - - - -	5 00—566 48

DIOCESE OF MARYLAND.

Baltimore, St. Peter's Ch., for Evansville, \$25; for Pontiac, \$62,	87 00
Frederick, All Saints' Church, (Sunday School, \$5,) - -	20 00
Rock Creek, Parish, D. C., - - - - -	5 00
Miscellaneous; Miss. Box at Baltimore, (little boys' box, \$3 25,) -	21 75—133 75

DIOCESE OF VIRGINIA.

Amelia Co., Raleigh Parish, - - - - -	3 25
Bedford Co., East Russel Parish, - - - - -	42 00
Essex Co., St. Ann's and South Farnham Parishes, - -	35 67
Jefferson Co., Charleston, Zion Church, - - - - -	26 26
Lancaster Co., Christ Church, - - - - -	27 50
Norfolk, St. Paul's Church, - - - - -	37 50
Mecklenburg Co., St. James' Parish, - - - - -	5 00
Miscellaneous, Miss S. E. Norgram, - - - - -	2 50—179 69

DIOCESE OF SOUTH-CAROLINA.

Columbia, Trinity Church, - - - - -	140 00
Charleston, St. Peter's Church, - - - - -	29 00
" St. Philip's Church, - - - - -	210 00
" St. Michael's Church, - - - - -	56 50
Society Hill, Trinity Church, - - - - -	32 00
St. John's Island, St. John's, - - - - -	20 00
Miscellaneous, Marriage fee of a rector, - - - - -	25 00—512 50

DIOCESE OF MISSISSIPPI.

Woodville, St. Paul's Church, (a missionary station,) - -	13 25—13 25
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DIOCESE OF FLORIDA.

Fort Monia, Lieut. E. R. Long, - - - - -	10 00
St. Augustine, Trinity Church, (a missionary station,) - -	6 00—16 00

DIOCESE OF MICHIGAN.

Marshall, Trinity Church, (a missionary station,) - - -	5 38—5 38
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DIOCESE OF ILLINOIS.

Chicago, St. James' Church, - - - - -	25 00
Men-on, Zion Church, (a missionary station,) - - -	1 56
Pittsfield, St. Stephen's Church, (a missionary station,) -	1 25—27 81

DIOCESE OF MISSOURI.

Jefferson City, Grace Church, (a missionary station,) - -	5 00—5 00
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DIOCESE OF KENTUCKY.

Smithland, Calvary Church, (a missionary station,) - - -	4 37—4 37
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WISCONSIN.

Elkhorn, St. John's Ch. in the Wilderness, (a missionary station,) -	4 50
Green Bay, Christ Church, (a missionary station,) - - -	5 00
Prairieville, — Church, (a missionary station,) - - -	2 31
Racine, St. Luke's Church, (a missionary station,) - - -	12 56—24 37

Total contributions since June 15, (eight months,) \$17,433 66 Total, \$756 25
 Total payments since the same date, \$22,864 80

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th Jan. to 15th Feb. 1842.

MASSACHUSETTS.	
Andover, Christ Church, - - - - -	15 64
Boston, St. Paul's Missionary Assn. - - - - -	67 50
" " support of 4 children in Africa, balance of pledge, - - - - -	46 00
Hanover, St. Andrew's Church, - - - - -	2 00
Pittsfield, St. Stephen's Ch., an. sub., - - - - -	250 00
Saleni, St. Peter's Ch. Sewing Circle for Africa, - - - - -	17 72—399 06
RHODE ISLAND.	
Pawtucket, St. Paul's Ch., sem. annual contributions, one lif., - - - - -	19 00— 19 00
CONNECTICUT.	
Derby, St. James Ch., Anna Humphrey's Soc.; for ed. of Anna Humphrey's in Africa, first payment, - - - - -	15 00— 15 00
NEW-YORK.	
Brooklyn, Emmanuel Ch., S. S. for Africa, - - - - -	2 69
Flushing, St. George's Church, for Africa, - - - - -	5 00
New-York, St. Bartholomew's, ed. of Sophia Bartholomew, at Cape Palmas, first annual payment, \$20; Foreign Missions generally, \$25; Texas, \$7; half balance of collections, \$64 59, - - - - -	116 58
" Legacy from estate of the late Thomas Otis, Esq., - - - - -	5000 00
" St. John's Ch., S. S. ed. Freeman Clarkson at C. Palmas, first ann. payment, - - - - -	20 00
Peekskill, St. Peter's Ch., monthly offerings, for Africa, - - - - -	12 75—5,157 02
WESTERN NEW-YORK.	
Bainbridge, St. Peter's Church, - - - - -	25
Geneva, Trinity Church, - - - - -	30 00
Manlius, Christ Church, - - - - -	9 00
Norwich, Emmanuel Church, for Rev. C. S. Ives, - - - - -	3 00
Richmond, St. Paul's Ch., for Africa, - - - - -	1 00
Rochester, St. Luke's Ch., for Greece, \$5; for China, \$5; for ed. of Sophia Rochester, Africa, \$20; for Africa, \$10; Foreign Missions generally, \$60, - - - - -	100 00
Syracuse, St. Paul's Church, - - - - -	5 00
Sackett's Harbor, Christ Church, - - - - -	3 79—152 04
NEW-JERSEY.	
Newark, Trinity Ch., monthly collections, half, \$5 62; J. W. H., \$9 33, - - - - -	13 95
Perth Amboy, St. Peter's Ch., half, - - - - -	16 60— 30 55
PENNSYLVANIA.	
Erie, St. Paul's Ch., Lt. Simpson, U. S. A. and lady, half, - - - - -	10 00
Germantown, unknown friend, - - - - -	50
" St. Luke's Female Assn., - - - - -	16 50
Kensington, Emmanuel Ch., support of ——— Donaldson in Africa, first payment, - - - - -	20 00
Manayunk, Mr. Smith and Mrs. Kempton, - - - - -	12 00
Philadelphia, St. Luke's Ch., support of Wm. White, at Cape Palmas, first payment, - - - - -	20 00
" do. do. per Rev. J. Payne, - - - - -	5 00
" St. Thomas, (col'd) - - - - -	10 45
" St. Andrew's Ch., for Africa, \$60 47; less amount paid on boxes, \$12 13; for Greek mission, \$55 75 for Foreign Missions \$100; for Africa, \$53; for China, \$3, - - - - -	260 09
" St. Paul's Church, Female Bible Class, ed. of Helen May and Sam'l McCoskrey, at C. Palmas, - - - - -	40 00
" St. Paul's Church, Male Sun. School, for ed. of John Farr and John D. George, Africa, - - - - -	40 00
" Foreign Missions generally, - - - - -	87 15
" from Thomas Robins, Esq., and others trustees with premium allowed, - - - - -	39 37

ACKNOWLEDGEMENTS.

Philadelphia, St. Peter's Ch., for Africa, \$40; Foreign Mis-	
sions, generally, \$10, - - - - -	50 00
" Christ Church, Ladies' Miss. Ass. for Africa, -	50 00
" Grace Church, ed. 10 children at Cape Palmas,	
first annual payment, - - - - -	200 00
Troy, Bradford Co., from friend of missions, - - -	13 00
Westchester, Church of the Holy Trinity, - - -	5 00—879 06
MICHIGAN.	
Marshall, Trinity Church, - - - - -	2 69— 2 69
OHIO.	
Gambier, from J. S. Saiver, - - - - -	60
Granville, for Africa, \$5; for China, \$5, - - -	10 00
Steubenville, St. Paul's Church, - - - - -	10 00— 20 60
ILLINOIS.	
Springfield, St. Paul's Church, offerings for Africa, -	10 00— 10 00
MARYLAND.	
Baltimore, St. Peter's Ch., for Constantinople, - - -	100 00
Chester Parish, for Africa, - - - - -	7 35
Frederick City, last payment of amount pledged by Mrs.	
Payne's friends, \$19; from Miss Swearingen,	
pair of slippers \$3; do. proceeds of an emb'd	
basket, \$3; from a little girl, part of her own	
labor, for Greece, \$2; family mite box for ed. of	
a boy at C. Palmas, 1st of 3 years pay'nt, \$20,	47 00
Rock Creek, D. C., Mrs. Wilberger, half, \$3 25; T. Hew-	
ett, 10 cts.; missionary box, \$1 65; less half	
discount, &c., 69 cts., - - - - -	4 31
Washington, D. C., Mr. and Mrs. Bennett, - - -	5 00—163 66
VIRGINIA.	
Alexandria, D. C., from 3 ladies in neighborhood of Theo. Sem-	
inary, for support of Mary Selden, Africa - - -	15 00
Amelia Co., Raleigh, - - - - -	3 25
Charlotte Co., a friend to Foreign Missions, - - -	5 00
Clarke Co., Dr. Wm. Nelson, \$25; Mrs. Byrd, \$2; Miss	
Abbey Nelson, \$1; cash, 87 cts. - - - - -	29 87
Essex Co., St. Ann and St. Farnham's parishes, half, -	35 53
Henrico Co., Miss L. Randolph, - - - - -	5 00
Lunenburg Co., St. Paul's Ch., from a member for Africa, -	5 00
Milwood, Frederick Parish, part of collection at visit of Rev.	
Mr. Hill, - - - - -	51 13
Norfolk, St. Paul's Church, - - - - -	2 50
Petersburg, St. Paul's Church, for Africa, \$31; Rev. Mr.	
McGuire, \$5, - - - - -	36 00—187 33
SOUTH-CAROLINA.	
Columbia, Trinity Church, - - - - -	60 00
Charleston, St. Peter's Working Soc., for Mardin, \$50; Afri-	
ca, \$20; ed. of two Greek girls, first payment,	
\$30; for Africa, \$50; for Texas, \$50, - - -	250 00
" From a gentleman of St. Peter's Ch. for China, -	106 00
" S. S. Tyler, - - - - -	10 00
" St. Stephen's Chapel, - - - - -	4 25
" St. Michael's Ch., \$18; for Texas, \$1, - - -	19 00
" St. John's Ch., R. L. R., \$20; F. T. J., \$10, - -	30 00
" St. Philip's Ch., for Mardin, \$5; for Greece, \$4;	
for Africa, \$40; for Texas, \$12, - - -	91 00—570 25
ALABAMA.	
Huntsville, from Mrs. Eliza Bierne, for Africa, - - -	12 00— 12 00
FLORIDA.	
Fort Monia, Lieut. E. R. Long, U. S. A., half, - - -	10 00— 10 00

(Total, since June 15 \$17,461 63.)

\$7,627 26

N. B. Also received, per Rev. J. Payne, for African Mission, from Mr. James C. Kempton, Manayunk, Pa., four bales of goods, value \$110. \$62 41 being for support of three boys to be named Moses, James and Thomas Kempton. Also, 100 prayer books from the Bishop White Prayer Book Society, and 23 octavo size from the Female Prayer Book Society of Pennsylvania.

One box from a few friends in St. Paul's Church, Alexandria, D. C., value, \$30.
One box from a few friends in Christ Church, Baltimore, value \$30. Also, articles valued \$10, from Sunday School Chestertown, Md.; ditto, \$10, from Miss E. Turner, New-York.

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

APRIL, 1842.

No. 4.

CORRESPONDENCE.

DOMESTIC.

TENNESSEE, ARKANSAS, AND MISSISSIPPI.

FROM THE RT. REV. J. H. OTEY, D. D., BISHOP OF TENNESSEE, AND
ACTING MISSIONARY BISHOP OF ARKANSAS AND MISSISSIPPI.

Holly Springs, Mississippi, Feb. 11, 1842.

I have just arrived at this place after a wearisome ride all day in the rain. I left home about the middle of last month upon a tour of visitation, and have as yet only succeeded in reaching Randolph, Memphis, Hernando, La Grange, and the neighborhood of Salem, and am now at this station. My progress since I left the Mississippi river, has been greatly retarded, and rendered very unpleasant in consequence of heavy rains, which have raised the streams to an unprecedented height in this region, swept away bridges, and compelled me to make long journeys on horseback, to reach points which in ordinary circumstances are of easy and ready access.

I trust to be able to visit all the stations in Arkansas, Mississippi, and Western Tennessee, before I return home.

At Randolph I confirmed thirteen persons out of sixteen who were candidates. I do not believe that you have a more worthy missionary on your list than the Rev. Mr. Reed—one who labors more zealously and faithfully, or one who more richly deserves to be supported. At Randolph the whole population look to him as their minister, and avail themselves of his services, whether professedly numbered among his flock or not. The town is not growing in importance; it probably will increase very little, if any more, at all. But a certain amount of business it will always command, and there will probably be always three or four hundred people there requiring the services of religion.

But our attention has recently been turned with much hope to

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the other side of the river in Arkansas. A large number of gentlemen, twenty or thirty, with their families, have associated together and called upon the Rev. Mr. Reed to preach to them and give them the service of the Church once a month. It is thought that two congregations may be organized in Arkansas on the side of the river opposite to Randolph; one about ten miles up the river, the other about four miles lower down below Randolph. The upper congregation may be considered as already formed. I have urged Mr. Reed to take it under his care; I believe he will do so.

At Memphis I confirmed thirteen persons. All things are encouraging there. The vestry are maturing their plans, and raising funds to erect a church this year.

The neighborhood [Salem, Mississippi] to which the Rev. Mr. Merrill has turned his attention is well worthy of his labors and efforts, and claims the support of the Committee. He is very acceptable to the people, and will do, I think, much good among them. I came from the midst of them to-day. I advised them to build a small chapel, which might afterwards be enlarged, attach to it some fifty acres of land as a glebe, and, when able, erect a school-house. They enter warmly into the plan, and if it is effected, of which I think there is every reasonable prospect, it will permanently establish the Church in one of the best neighborhoods in North Mississippi, and the minister in charge will have the opportunity of preaching weekly to some three or four hundred black people. I advise that the Rev. Mr. Merrill be sustained by all means in the effort he is making. He has been very punctual in keeping his appointments, though obliged to ride fifteen or twenty miles every Saturday on horseback to do so.

The Rev. Mr. Foster has succeeded in building a church here—all paid for. It will be consecrated to-morrow or next day. In the assurance which he gives me that the missionary salary will be needed only for this year, I recommend its continuance.

Steamer Great Western, Mississippi River, Feb. 17.

I wrote you a few days since from Holly Springs, expecting to address you again upon my return to Memphis. I did not have an opportunity to do so during my short stay at that place, and now write hoping to mail this at some point on the river.

The day after I wrote from Holly Springs I consecrated Christ Church at that place. The weather was very inclement; but, notwithstanding, a considerable congregation assembled, and our services seemed to inspire the usual interest manifested on such occasions. The church is a neat edifice made of wood, plastered and painted, and furnished with a small, but very sweet-toned organ. The whole has been paid for, and the congregation are free from debt. This very desirable object has been accomplished through the activity and prudence of the rector, the Rev. Mr. Foster, your missionary. The congregation appear to be united, and much encouraged with the prospect before them. It is intended, at some future time, to erect a tower, projecting in

part from the front wall of the building; and this, when furnished with a bell, will complete the original plan or draft of the edifice. As it is now, it is one of the most commodious and neat churches in the western country that I have seen. On Sunday morning, being the first Sunday in Lent, I instituted the Rev. Mr. Foster into the rectorship, and on the same occasion the communion of the Lord's supper was administered to about thirty persons. The Rev. Messrs. Litton, Foster, Mathews and Merrill, assisted in the services of the day. In the afternoon, after prayers by Mr. Mathews, and a sermon by Mr. Litton, I confirmed eight persons. On this occasion I also baptized an adult and a child. At night Mr. Foster read prayers, when I preached on the importance of Christian education to a congregation that filled up the church to overflowing. Throughout the day, indeed, the congregations were large, attentive, and apparently deeply interested. I have been told that much prejudice existed against the Church at Holly Springs. The light of truth, it is believed, has dispersed much of it, and many persons, from examination, begin to think that something good may come out of what they have sometimes reproachfully termed "eldest daughter of Rome."

On Monday I left Holly Springs to return to Memphis. It had been my intention to travel down through the middle part of Mississippi, so as to visit the field of the late Mr. Pinching's labors, as well as to call upon Episcopal families that I know to be scattered at various places along the road through the interior. The heavy rains, however, which fell a fortnight or ten days ago, raised the water courses to such a height as to wash away most of the bridges and render the route nearly impassable. The stages were stopped in almost every direction, and I found it exceedingly difficult, as stated in my last, to reach La Grange and Holly Springs from Memphis, though travelling on horseback and choosing the most favorable routes.

I reached Memphis on my return on Tuesday afternoon last, and the next day preached, after prayers and the baptism of an adult by Mr. Alston, and confirmed four persons. As I mentioned to you I think in my last, every thing wears a promising aspect for the Church at Memphis, and, with God's blessing upon the talented and faithful minister of our Church there, I doubt not that the Church will become large in numbers, and exemplary in piety and good works. The Rev. Mr. Alston, the missionary, informs me that his congregation have made provision for his temporal wants, and that he no longer claims the aid of a missionary stipend. I am greatly in hopes that the congregation will this year erect a suitable building for the accommodation of those who wish to attend our services. The present building will not seat half of those who sometimes come, though when it was first erected, it was supposed ample enough for a long time to come.

I am now proceeding down the Mississippi, expecting to stop at the mouth of the Arkansas and go up to Little Rock. I shall write again when an opportunity serves.

Do, if you can, send me a missionary for Brownsville, Tennessee. I must have some one for that station. The young men of the ministry must come to the South-west, or our cause—is not lost—but immensely delayed.

Little Rock, Arkansas, Feb. 28.

I reached this place last Thursday evening, and since that time have been engaged every day in preaching, and inquiring into the condition of this and other missionary stations in Arkansas. It was my intention when I arrived at this place to go up to Van Buren, about three hundred miles up the Arkansas river, and thence to Fayetteville, sixty miles in the interior, the present station of the Rev. Mr. Scull. I find, however, that the river is so low, that I can get no mode of conveyance, without consuming so much time, as would put it out of my power to meet my appointments in Mississippi. The congregations in Mississippi have not been visited in two or three years and some of them have never been visited at all; whereas those in this state were all visited last year by Bishop Polk, and therefore require less attention immediately in the way of Episcopal services. I have written to Mr. Scull, informing him of my intention, if it please God, to see him next fall. Journeying in this region by means of public conveyances is very uncertain, and I am now well convinced that I shall hereafter have to travel on horseback, if I am to be charged with the superintendence of our missionary work in this quarter. I wish, however, most heartily, that some one else were charged with the duty. For the difficulties of getting along at any season in a country as wild, rude, and untamed as this, with a thinly scattered population dispersed through a vast wilderness, and interminable swamps, without roads and bridges, are almost insurmountable.

I have suggested to Mr. Scull the propriety of concentrating his efforts upon two points, Van Buren and Fayetteville, still leaving it to his discretion and judgment to extend his labours to other points, and to visit families that are scattered through the country and are members of the Church, as opportunity shall serve. Van Buren is on this river and is greatly growing in population and business, and from all that I can learn respecting it, should be made a separate station so soon as a clergyman can be found to take it in charge. And here permit me to state, what you may suggest to clergymen who want situations. By "raising his Ebenezer" at such a place as Van Buren, for example, (and there are many such places in the West,) a clergyman who can save a little from his hard earnings, or has a little of his own laid by, may make such an investment of it in lands which are good and cheap, as will probably provide him with comforts "against a rainy day." I wish you would throw out this idea or suggestion to some of our young brethren, who are not afraid to venture into the wilderness for the sake of Christ and the Church. Van Buren is sixty-two miles from Fayetteville and separated from it by a difficult mountain traversed by a very rough road.

At this place, the prospects of Mr. Yeager, are in many things very encouraging. He feels very greatly the want of a church edifice. The walls are up and covered, and the floors laid. The house has yet to be furnished with pews, to be plastered, and painted, and the windows to be glazed before it can be occupied. Great difficulty is experienced from the depreciation of bank paper. The pressure of the times has also caused the failure of payment in several subscribers: so that the matter of raising funds to complete the church edifice, is felt to bear very heavily on a few. There is, however, a good spirit prevailing, and I think they will eventually get through with the work. The strain, however, under such circumstances is very severe on Mr. Yeager; for while efforts are made to finish the church, next to nothing is done for his support. So soon as the church is completed I doubt not that the station will support itself.

I hear that Mr. Mitchell is dangerously ill at Pine Bluff. Supposing that he was at Spring Hill, I did not stop at Pine Bluff as I came up. I shall call there to-morrow or next day.

Our congregations here have been very large, even when the weather was inclement. We have the use of the Presbyterian meeting-house, which of course we shall have to give up when they get a minister.

MICHIGAN.

FROM THE REV. M. HIRST, MISSIONARY AT CLINTON.

Clinton, Dec. 23, 1841.

At the request of Bishop McCoskry I left my former station, Dexter, on the 25th of last month, and removed to this place. During the quarter my health has considerably improved, so that I have been enabled to supply all my appointments. Since my last report I have officiated at Ann Arbor, Dexter, Tecumseh and Clinton; baptized three children. It gives me great pleasure to say that, during the short period of my connection with this station, the attendance on public worship has been uniformly increasing, and the seriousness and devotion manifested during the performance of divine service, is a sign that God is with us giving testimony to the word of his grace.

FROM THE REV. LUMAN FOOTE, MISSIONARY AT KALAMAZOO.

Kalamazoo, Dec. 30, 1841.

The commencement of November found our place of worship destitute of stoves, and the severity of the weather compelled me to suspend services for three or four Sundays till the want could be supplied. In three of these the communicants assembled with me at my own hired house. However, while our vestry were mustering their energies to obtain a stove and pipe, and to build a stove flue, I resolved to improve the time in making such alterations in the house as propriety, convenience, decency, and the comfort of the congregation seemed imperatively to demand; for in its first construction and arrangement neither of

these appeared to have been thought of. There was no chancel, desk, altar or vestry-room; little or no accommodation for the singers; the seats made to front the doors, and the pulpit was located between them, in the entry way, as it were, just where the minister, in conducting the services and administering the ordinances, would be subject to the greatest interruption. Through the favor of God, after six weeks' severe labor with my own hands, doing what of the work I could, begging means, and taking the whole care and direction, the house in its arrangements, is brought into the best order its construction admitted of; the range of posts through the centre, which obstructed the view both of the minister and audience, have been removed, the slips faced about, a small but convenient vestry room, with an outer door, erected on the rear of the church, opening into a good-sized chancel enclosed with a neat cherry railing. We have a very respectably looking desk appropriately trimmed. The chancel is handsomely carpetted within and without through the zeal and liberality of a few ladies of the parish. It is also furnished with suitable kneeling stools for the desk and the altar, and with chairs and candlesticks. We are indebted to the kindness and liberality of the Rev. Dr. Shelton of Buffalo, and a worthy lady of his parish, for the rich trimmings of the desk, and for four Prayer Books, larger and smaller, for desk and altar. The whole interior of the house has been well painted, and is supplied with two stoves, by which it can be made sufficiently warm. These little improvements were completed in season for Christmas services, which were well, though not numerous, attended. In conducting these services I was very kindly assisted by the Rev. Mr. Selking of the Indian mission at Griswold, who preached for me on Christmas day, and the Sunday morning following, greatly to the acceptance and, I trust, to the edification of my little flock. My exertions to get our little church into a decent and comfortable state, have been encouraged by much sympathy and kindness by most of the members of this infant parish, and if the rich have not in all cases liberally contributed of their abundance, many who are not rich, have given of what they have to an extent which evinced a gratifying devotion to the cause of the Redeemer, and an ardent desire for the prosperity of his Church here.

Since my last report the services of the Lord's day have been, on the whole, well attended; the interests of the parish, and its true reliable friends, better known and understood; and I can but hope that our professing members are beginning to be animated with more of the self-denying, self-sacrificing spirit of him who was crucified for them. But in judging of the pecuniary ability of this parish, and of their exertions to help themselves, it is to be considered that there are three other organized religious societies in this place; that it is scarce seven years since it was the abode of the Indian; that the people, with but slender means, have had their land to buy and houses to build; that their roads and bridges, school-houses, court-house, jail, academy,

and places for public worship they have taxed themselves most severely to construct; and, worst of all, they have, to some extent, been the victims of a spirit of rapacious, visionary speculation, the most foolish and ruinous that avarice was ever punished with. Under these circumstances it is hardly to be expected that the irreligious will do much for the support of the Gospel; nor will it surprise you that Christians of little faith and less zeal will be somewhat ready to excuse themselves. In addition to this, the Church has sectarianism in all its multiplied forms of evil, and infidelity and atheism of the boldest and most odious cast, to contend with. I refer to these facts not by way of apology, much less justification, for any relaxation of exertion or zeal on my part, but simply by way of intimating the degree of patience, and strenuous and increasing endeavors which they call for, both on the part of the Church and all the servants of the Redeemer—the sent, and those who send him.

FROM THE REV. W. A. LYSTER, MISSIONARY IN WASHTENAW AND
LENAWE COUNTIES.

Pittsburg, Penn., Jan. 1, 1842.

In my report for the first of October, 1841, you are informed that I was occupied in collecting funds for the church at Clinton, and that the liberality and kindness of our eastern friends were truly cheering. I have now to acquaint you, that about the beginning of November, after having obtained the greater portion of the amount required for the church alluded to, I felt encouragement to present a second object to our brethren, namely, the alarming and almost anomalous case of St. Peter's Parish, Tecumseh. The following I lately received from my Bishop upon the subject:—

“Detroit, Nov. 17, 1841.

“Rev. and Dear Sir—I regret very much that the vestry of St. Peter's, Tecumseh, are obliged to call upon their fellow Churchmen in the East for aid. If we could struggle through our difficulties without such applications, it would be better for us; but this I believe to be out of the question. They have already done all they can do, and after such efforts it would be wrong to permit every thing to be lost. A little aid now would place this church in comfortable circumstances, and enable them to support a pastor. I feel confident your appeal will not be in vain: every thing is at stake; and we trust such a response will be given to your application as will gladden the little flock of St. Peter's, and enable them once more to sit beneath the protecting care of a faithful shepherd. Yours, affectionately,

SAMUEL A. McCOSKRY.”

Success again has transcended expectation. My acknowledgments about to be published, together with those that have appeared, and may I not also add many which I hope are yet soon to appear on their page in the Spirit of Missions, will

show some substantial proofs of abounding charity, and zeal from a goodly number of our churches in New-England and New-York, and contradict the so prevalent notion that a western applicant for Church assistance, must in your city despair of permission to present the claims of his destitute flock from out the pulpit or the chancel; that if the ambassador of Christ would there be successful on such a mission, he must descend to the pitiable office of calling from door to door on strangers, and wring donations by importunity from the marked givers in each parish. My appeals have been nearly all to the clergy and their congregated flocks. Some churches, it is true, were too poor to feel capable of doing much for us, and some too rich to fully appreciate our need of their kindly aid; but it will appear, that from others, and not a few, such contributions were cheerfully given as will, I trust, ere long be the means of making our wilderness and solitary places glad.

From New-York I proceeded southward, and, finding that most parishes to which I applied, especially in the city of Philadelphia, while expressing a kindly willingness toward the advancing of my various projects, were yet bound by some strict arrangement of systematic charity, which would preclude all pulpit appeals in behalf of a special object, I entrusted my statement of wants, to the friendly care of their several ministers, who promised to present them at the proper season to their parochial missionary committees, (may I not hope that those better systems will not bring me worse results,) and turned my steps toward home; where (after a visit to Columbus, Ohio, where I have hopes of much assistance,) I expect to arrive about the middle of this month. Would that the many who aided my efforts, and the few that coldly refused, could be present on my arrival among my sheep in the wilderness; that they could but witness the manifestations of western gratitude and joy, while I declared to those flocks in person, as I have done already in writing, how cordially the requests which they had shrunk so long from preferring, were responded to by their brethren and fellow Churchmen in the East; when I say that the destruction is wholly averted—that the church and parsonage are theirs; yes, though the amount solicited is still far from made fully up, yet that such an earnest as it were has been given, as warrants good hope for the completion; that to my impatience to return the deficiency should be imputed, not to a lack of generosity on the part of those appealed to; that I therefore authorize them to make the purchases, and, taking all responsibility for final payment upon myself, will now attempt through the epistolary medium some additional applications, and cheerfully wait for the fulfilment of many promises and hopes.*

* Various matters have contributed to delay the forwarding of this report. May I request that you will publish it entire, including the letter from the Bishop?

FROM THE REV. EDWARD WAYLEN, MISSIONARY AT JACKSON.

Jackson, Jan. 15, 1842.

I arrived at this place on the 13th of November last, and have since been engaged in the various duties of my charge. The parish has somewhat suffered from the want of pastoral superintendence since it was deprived of the valuable services of the last missionary; and several sheep have wandered into other folds. A good spirit of energy and renewed activity evinced by the existing congregation, prove however that the seed sown with such care, and watched with such faithfulness by my excellent predecessor, is not lost, but promises to ripen into a rich and abundant harvest. I have baptized one adult and two children; two new communicants have been received, and five others, new comers, added: present number, 23. The Sunday school, consisting of forty-one scholars on the roll and thirty regular attendants, has been resumed under good auspices. The railroad between Detroit and this place is just completed; new buildings are going up rapidly; and the citizens, it is to be hoped, are gradually recovering from the state of extreme commercial depression in which they have been plunged.

FROM THE REV. M. SCHUYLER, MISSIONARY AT MARSHALL.

Marshall, Jan. 21, 1842.

I humbly trust my labors have not been in vain in the Lord. The congregation has been gradually increasing, and some families now attend our services regularly who have hitherto neglected public worship. We find great inconvenience in supplying those who wish to attend with suitable sittings. Our church is so small, and the pew rents necessarily so high, that many, who would be pleased to come, are excluded from inability to pay the required price. It is a matter of great grief to me, that the poor to whom the gospel should be preached, are thus deprived of this precious privilege. I am sometimes strongly inclined to make an appeal to our eastern friends for aid to enlarge our church edifice. This parish hitherto has struggled through all its difficulties without foreign aid; and we think, in view of this, we have some claim upon our eastern brethren now.

The spiritual condition of the parish is quite encouraging. We have good reason to believe that four or five have recently passed from death unto life. A few others are deeply impressed with the sense of eternal things, of whom I have reason to hope that they will yet be brought from darkness into the marvellous light of God's dear Son. Never did I feel more deeply a sense of my weakness and insufficiency, than when convinced of the special presence of the Spirit in our midst. To be honored as the instrument of leading a single sinner to our Saviour, is a privilege which should humble us under a sense of so unmerited a favor, and awaken in our hearts deep emotions of gratitude and love. How can we have any desire to court the vain applause of men, where God has attached such a precious reward

to the faithful preaching of his word? The sweet satisfaction of being the humble instrument of turning the sinner from the error of his ways, is worth infinitely more than the soft notes of worldly praise and flattery.

Our Sunday school has nearly doubled its numbers. We have now about 30 regular attendants, including a small Bible class of young ladies, whom I instruct in the school. We have also very much increased our library by means of a contribution in the congregation and a donation of a few friends at the East.

I have officiated once at Battle Creek, a growing village about 12 miles from this place. I shall continue to preach there once a fortnight, on Wednesday evening. I am not without hopes that ere long the people will organize, and be enabled to support a church. Though they are but few, they are zealous and generous. It is my intention occasionally to visit Homer and Albion, two villages about the same distance from this place, where parishes are organized, and with the aid of the Missionary Society could well support a minister. Cannot some one be found to break to them the bread of life?

On the day appointed for public thanksgiving, we made a collection for missionary purposes amounting to \$5 38, which you will please divide equally between the Foreign and Domestic Missionary funds. The collection would have been more, had I not given notice that it would be the commencement of monthly contributions for these objects. I hope hereafter to report something for each quarter. We feel it our privilege to contribute our mite, though it be but one penny for the glorious object of evangelizing the world.

ILLINOIS.

FROM THE REV. BENJAMIN HUTCHINS, MISSIONARY AT ALBION.

Albion, Dec. 21, 1841.

I feel much disheartened in tendering this my first report of missionary services performed in Albion and its vicinity, because I have so little to say. But God seeth not as man seeth; for man looketh on the outward appearance, and God looketh upon the heart, and so I take courage. I can give a list of baptisms and other services performed; but when I come to state how many have been confirmed, and how many are communicants, my heart sinks within me at the report which I must make.

In mentioning the public services which I have performed in this quarter, I cannot forbear going back further than the late day of my appointment as missionary. In the year 1833 I officiated every third Sunday at Albion and Centreville, Illinois, and at Vincennes, Indiana, from the beginning of April until the middle of August, making Vincennes my home, and preaching there twice a day one third Sunday; at Centreville, Ill., 20 miles off, another; and at Albion, 40 miles distant, the remaining Sunday; thus dividing my time into three parts between these three places. I then baptized 7 children, buried one, and administered the communion once, and organized Sunday schools

in the three places. To come down to a later period—In the latter part of April, this year, I again returned to this country and resumed my services among the people, with this difference, that after the first month or six weeks subsequent to my arrival, I confined my ministrations entirely to Albion, preaching in Albion where I reside twice every Sunday, and attending the Sunday school twice a day, likewise holding prayers on every day set apart by our Church, and for some weeks having a service and sermon in addition every Tuesday evening. Baptisms, 24; confirmation, 1; communicants, 6; Sunday school teachers, 9; scholars, 68. I cannot finish my present report without thankfully acknowledging the goodness of the great Head of the Church, in sending to us during the present year, to set in order the things that are wanting, our beloved diocesan Bishop Chase, and in his name, our no less estimable and loved missionary Bishop of Missouri and Indiana.

INDIANA.

FROM THE REV. F. H. L. LAIRD, MISSIONARY AT LOGANSFORT.

Logansport, Dec. 30, 1841.

I have but little of an interesting character to report of my station, except such facts as furnish grounds for the hope of prospective prosperity. Most of those on whom I had a distinct claim have attended divine service with commendable punctuality, while others, comparatively ignorant of us, have become interested in our undertaking. The Sunday school has increased from one to four teachers, and from twelve to twenty-five scholars. Pressing necessity exists for school-books and prayer-books. The two dozen prayer-books which I brought with me, and also all left by Bishop Kemper, have been distributed; still applications are being made. An offering of tracts will be thankfully received. I cannot forbear to mention, that my good people at a donation party held during the present holidays, made a generous offering of temporal benefactions to him who ministers among them in spiritual things. I have performed service here twice on each Sunday, and also on Christmas, except one Sunday given (at the request of its rector) to St. John's Church, Lafayette, during his absence. I was truly gratified with the exhibitions of unity and godly love which the members of that congregation presented to each other, as well as toward their visitant, and also with the devout attention they gave to the three services he performed. I was called to preach and use the burial service over the Rev. Mr. Corbin, a Baptist minister, late of this place, whose death occurred about one month subsequent to that of his esteemed partner. Useful and beloved, as well as united in life, their deaths were not much separated, and their reward inestimable. May the forthcoming year be marked throughout the Church by an immense increase, among all her members, of the missionary spirit, and ardent supplications that the saving beath of the Great Head of the Church may be known, and graciously and abundantly felt among all nations;

and may it be no less signalized among her missionaries, by an augmentation of those pains-taking, self denying, vigorous, persevering, prayerful labors, connected with patient expectation and reliance on God, which become them, and which in the arrangements of the Gospel, will secure that grace which accomplishes through the feeblest instrumentality the most glorious purposes.

FROM THE REV. JAMES D. BRITTON, MISSIONARY AT NEW-ALBANY.

New-Albany, Jan. 5, 1842.

The last quarter has not been marked by any great interest among my people in regard to the one thing needful. I have no increase of congregation to report, and no enlargement of the communion; indeed, did I not know that our town was rather declining than advancing in population, I should feel uneasy in viewing the stationary state of things in the Church. I have to mourn over the manifestations of that want of unity and love, so hard to maintain for a great length of time (as we should wish to see them) in both large and small congregations, and probably not more apt to be seen in the latter than in the former. Still progress has been made in things temporal and spiritual, some have become constant hearers, before irregular; some have become interested, before careless; and two instances of administering the Lord's Supper to individuals never before partakers of the beloved feast, were full of interest. On one of these occasions a very intelligent and lovely lady, confined with an incurable disease, was received into full connection with the body of Christ, and had also her four children baptized; her eldest son, who is looking forward to the ministry, standing as sponsor for the children. Through the efforts made during the close of the former and beginning of the past quarter, in collecting from our eastern brethren for the Church debt, we are now in quite easy circumstances as it regards the debt, but still poor in resources for the support of the Church. It is indeed a matter of great joy, that since I took charge of this parish, sixteen months ago, a debt of \$2600 has been diminished to \$700, with property, independent of the church and lot on which it stands, worth considerable more than that sum, when saleable. The following are the statistics for the quarter: Baptisms, infants, 6; confirmations, 1; communicants added, 2; removed, 3. I ought not to omit to mention the interesting ordination of Dr. Wylie, formerly a Presbyterian minister, President of the University of Indiana, and well known in the West as a fearless advocate of truth. This was performed by Bishop Kemper, in this church, the second Sunday in Advent, December 5, 1841.

IOWA.

FROM THE REV. J. BATCHELDER, MISSIONARY AT BURLINGTON.

Burlington, Dec. 31, 1841.

While I am regularly, and I hope heartily, engaged in per-

severing labors for the attainment of our great and glorious end, it often imparts to my mind no ordinary degree of sadness to observe, from month to month and from quarter to quarter, that there are no striking indications of the extraordinary influences of the holy spirit among the people of my charge. They hear the word attentively, and in too many instances turn away and are soon absorbed again in their worldliness. The all absorbing love of worldly gain is the great and crying sin of the West. It often seems as if it was the fixed and solemn resolution of many of the people here to acquire riches, although it be done in open contempt of every religious obligation, and at the risk of every spiritual interest. But notwithstanding the great obstacle thrown in the way of the missionary's usefulness here, still I cannot but feel that the providence of God most clearly bids me press onward in the way of diligent exertion and faithful preaching of the Gospel. It is good for us, no doubt, to be made to feel habitually that the power to subdue the stubborn wills, and to renovate the alienated affections of sinful men, is entirely of God. And I often flatter myself that the increasing degree of respect for the ordinances of religion, and the increasing degree of attention to the preaching of the Gospel, and the increasing degree of general seriousness, which I am permitted to witness, should be regarded as intimations of still larger and richer blessings, which God intends in his own best time to bestow upon this people. During the last quarter I have continued to officiate regularly twice on each Lord's day; have administered the holy communion once; admitted one new communicant; and have sought to preach the gospel from house to house, according to my ability and opportunities. The Church, and its usages, continue to be received with much respect by the community in general here: the attendance on public worship is greater and more regular than I have ever known it heretofore. Our little place of worship is by far too small to accommodate those who wish to attend. Many who come often go away for the want of a seat, and many are deterred from coming from the knowledge of this fact; and but for the soul-destroying worldliness to which I have before adverted, we should very soon have a larger and more suitable place of worship. I trust that my sole and simple reason for alluding to these facts will be properly understood, and suitably appreciated. I know well, that in many things I come far short of a right performance of the holy duties which are devolved upon me. And does it not sometimes occur to the good people of the East, that the poor, the lonely, the often disheartened missionary at the West needs their sympathies and their fervent prayers quite as much as he needs their pecuniary contributions? Oh, that we may soon behold a more enlarged and practical exemplification of the cheering doctrine of the communion of saints which we profess to believe, and which the holy scriptures teach and inculcate.

FOREIGN.

W. AFRICA.

MISSION SCHOOLS.—The pupils in these schools, amounting at the last dates to about one hundred, are supported at an expense of twenty dollars each per annum, principally by annual contributions from various Sunday schools in this country. In one instance twelve pupils are thus supported, and in another fifteen. Much desire having been expressed for information concerning these pupils, the Rev. Mr. Payne previous to his recent departure for Africa, communicated more at large a statement of some circumstances to which he had briefly adverted when presenting the claims of the African Mission in public. After adverting to the state of the Mission on his leaving it April, 1841, and to the religious interest resulting in the conversion of nearly twenty of its members, (see previous accounts in *Spirit of Missions*, vol. for 1840, pages 208 and 252.) Mr. P. proceeds as follows:

“There were several cases of much interest amongst those who made a profession of religion at this time. Perhaps the most striking of these was that of Bannah, named Susan Savage, in remembrance of a sainted missionary. This child, when the mission was commenced by Mr. and Mrs. Thompson, being then about eight or nine years old, had been sold according to the custom of her country, to an old man living some distance in the interior, and on this account styled, by his more favored brethren on the coast, in reproach, a “bushman.” Bannah was in the habit of accompanying her mother to the mission house, bearing on her head a bundle of wood or bunch of palm nuts, to be exchanged for beads or some article of dress, when Mr. and Mrs. Thompson were so much pleased by her mild and interesting appearance, that they urged her mother to place her in the school. She for some time refused, alleging that her daughter had been sold, and only consented, at last, upon condition she should be given up whenever the “bushman” called for her. Bannah soon became very much attached to her teachers, and to the school, and could not bear to hear of leaving them without tears.

“She was in this situation when the Rev. Dr. Savage joined the mission. He soon became so much interested in her case, that he determined on no account to allow her to be removed from the mission. And having learned, that by paying twenty dollars to her purchaser, she might be released, he made an appeal for this sum to some American friends, who immediately responded to it, and Bannah was made happy by having secured to her, permanently, the benefits of education, and religious instruction. In both these, she was from the first much interested. In her studies she outstripped all her schoolmates, soon became so well acquainted with the English language, as to be the medium of communication between her teacher, and the native children and people; and at the time of the general interest in religion mentioned above, she spoke the English language with the greatest

propriety, and was amongst the first in her class in grammar, geography, and arithmetic. Nor was her progress less remarkable in religious knowledge. With the principal historical events from Genesis to Revelation, she was perfectly familiar, and her views were surprisingly clear in regard to the great doctrines of salvation. Man's natural corruption, his need of an atonement, that such an atonement had been provided in Jesus Christ, and that the sinner must be justified, and accepted in him alone, were truths which Bannah had long known, and received, and which she appeared often to feel. But still, whenever asked, if she felt that she had a personal interest in them, her prompt reply, was "*No! I know I am not a christian. My heart is too hard, and bad. It often leads me to break God's laws, and I know I do not love him.*"

"Such was her state of mind, until it pleased God to enlighten it by the Holy Ghost, and enable her to *feel* her sinful condition, and in view of it, to fly for refuge to the hope set before her in Jesus Christ. From this time she seemed to have no doubt of her personal interest in the Saviour; and under a sense of his all-sufficiency and value, her heart was drawn out in earnest prayer and longings that all might receive him. She immediately wrote a most importunate letter to an early associate with her in the school, then living at Cavalla, urging her at once to give up herself to the service of God. An older brother, was likewise the subject of deep solicitude. This boy, Kooby, had been one of the most wayward in the mission, and caused the missionaries the deepest anxiety. The sister's prayers and solicitude however never ceased until she saw him hopefully converted to God. The same spirit, it would appear, still actuates her. In a letter, dated September 10th, 1841, written to Mrs. Payne, she says: "*I hope my father and mother will never take me away from this mission. If I ever go away from Mt. Vaughan, I want to go and do good to my poor countrymen, and teach them how they may be saved from hell.*"

"Another interesting case is that of Budah, a youth from the Babo tribe, whose English name is Peter Van Pelt. The change of this youth, unlike that of Bannah, seemed to have been gradual. Naturally of a sober and thoughtful character of mind, he appears to have gradually received those religious instructions which had been given him, and yielded himself to their influence. Having been in the mission almost from its commencement, although his progress had not been so rapid as that of others, he was thought to be sufficiently advanced, when the station at Cavalla was opened, to act as a monitor in it. In this capacity I left him in April last. Under the date of May 14th he writes thus: '*All your boys are well and in the school yet. I myself, am still praying to God to send his Holy Spirit upon my heart. I am praying for you. Will you please pray for me and all your school boys? I do pray for you that you may come back. I am praying to God to save you, and not to let you*

perish in the great ocean; and to send you and your dear wife back to our poor country.'

"These are some of the evidences of spiritual results produced in the mission schools. These schools have indeed been the prominent instrumentality, thus far, in our missionary operations. This has rather been the consequence of the necessity of the case, than any supposed advantage possessed by them over *preaching the gospel*, which is the great business of the missionary. As a strange language must be acquired or an interpreter be employed, there must be much delay before this can be attempted, except through the imperfect medium of interpretation. Although, however, this latter has been the only medium through which the missionaries have thus far communicated the Word of Life to the perishing heathen, God has not left himself without a witness to its efficacy.

"A young man who had passed 29 years in all the sensuality and degradation of heathenism, was led by it to see his sinfulness, and to ask of the missionary to lead him to the Saviour. And for twelve months before I left had this man been coming daily, except when prevented by some satisfactory cause, to receive instruction; and so rapid was his progress, that he could read with great propriety, the Bible in English, and those portions of it which had been translated in the Grebo. He could also write quite intelligent letters. From one or two such, received from him since I have been in this country, I give the following extract as a specimen. In order to understand it, it is necessary to state, that although Gnebui, the young man referred to, had been for some time under religious impressions, yet so strong was the influence of his friends who predicted certain ruin to his family in case he carried out his design, that he had not been able before I left, to bring himself to the conclusion to give up the numerous greegrees and charms in his house, in which he had been taught to repose the greatest confidence. It was not long however, it appears, before he acted out his convictions of duty. Under date of Sept. 16th, he thus writes:—'Three weeks after you left for America, I called my brothers, sisters, friends and other people to my house. Then I said unto them, see now what I have to do. Let us see if the devil be stronger than God. Then I put away all my fetishes (charms), and all wondered at what I had done. Now I have 20 boys (a class which he teaches at night) in my school, some reading Grebo and spelling, and all reading English.'

"This young man is one of the most intelligent in all the Grebo tribe, and if he shall prove a true convert is destined to exert a powerful influence upon his countrymen. Others of the natives at the Cavalla station appeared to have been influenced by the preaching of the Gospel. Of this they gave encouraging evidence in refraining from labor to a considerable extent on the Sabbath day, and in the regularity with which many of them attend religious services. Their general deportment on these

occasions was serious and respectful, and afforded much ground to hope that 'the word preached would accomplish that whereunto it is sent.' This was particularly the case after the introduction of a part of the Liturgy, which the missionary had been able to translate into their own tongue. The gradual influence of the Gospel upon the minds of the natives was also exhibited in the readiness with which they were beginning to give up their children to be educated. The mission schools had been full for two years, although at first it was exceedingly difficult to obtain scholars at all, and still more difficult to keep them after obtained. Indeed the prejudice against books and '*white man's fash*,' or foreign customs, seemed to be rapidly passing away; so much so that there was no town in the vicinity of Cape Palmas in which the people were not desirous of having a missionary locate himself. But where are the laborers for this wasting harvest of immortal souls? Only here and there a solitary laborer, not one to a million of heathen is found toiling, suffering, dying—borne down under the burden of his unequal task! Oh! who will not pray to the Lord of the harvest, Oh Lord, send forth more laborers into thy vineyard? Who will not say, 'Lord, here am I! send me?'

CONSTANTINOPLE.

JOURNAL OF THE REV. H. SOUTHGATE—*Continued.*

Aug. 18, 1841.—I arrived in the harbor of Constantinople on the morning of the 9th, but on account of a reported case of plague* at a village eight hours from Trebizond, the steamer was ordered into quarantine, from which I am just released. I was too weak to reach the house on foot, and came up from the boat on horseback. Through the goodness of God I found my own family, from whom I had once heard during my absence, and the family of my beloved brother generally, in excellent health. The contrast between the life which I had been leading for the last three months, and that to which I was now introduced, was more than tongue or pen can describe. From the society of barbarous men, among whom one seldom meets with disinterested kindness, but constantly with insult, churlishness or stupid indifference; from weary travelling day after day, over bad roads, on bad horses, under a burning sun; from lodging in stables thronging with fleas and lice; from indifferent food hardly extorted from the miserable villagers; from daily and hourly strife with men who seek on every side to deceive you; from sickness and pain, and above all from the want of all Christian fellowship, the transition to the refinement, the social pleasures and the holy delights of a christian home, is as great a change as the vicissitudes of our mortal life can admit of. That alone is greater, when, from the darkness and turmoil, and sin of this

* Afterwards ascertained not to be the plague.

lower world, we shall pass to the light, and peace, and purity of the heavenly mansions.

In the afternoon of the day of my arrival I met, at the house of Dr. R., two Metropolitans of the Syrian Church, Mutran* Behnam and Mutran Athanasius. The baptismal name of the latter is Abdoul Mesih, (servant of the Messiah,) but it is the custom among the Syrians, when a man is admitted to ecclesiastical office, to give him the name of some saint, if he has not one already. Hence Abdoul Mesih's official title is Athanasius. I notice that he prefixes the *Mar*, which is, indeed, by right the title of bishops in the Syrian Church, but is commonly used only for saints and for the patriarch. He is the same who went to India in the time of Bishop Heber, and who is so often mentioned in the latter part of his journal. He has since been in England and in different parts of the Continent, and is now on his return to Mesopotamia.

The other, Mutran Behnam, is the deputy of the patriarch in this city, where he has been resident two and a half years. He is at present engaged in important transactions for the good of his Church. We conversed long on the interests of his Church. He appears to be a man of lovely character, and is said by the Syrians to be one of their most accomplished and able Metropolitans. In Massoul, which is his diocese, and now remains without a bishop, every mouth was full of his praise. He appears to be a man of great sincerity, and capable of accomplishing much good. In the difficult and delicate position in which he is now placed, standing here for the defence of his Church, he needs the prayers of all who seek the prosperity of Zion.

Aug 23.—I had promised to call upon Mutran Behnam on the 21st, but when the day came, found myself too feeble to accomplish my purpose. In the afternoon he sent a messenger to inquire for me, and to-day called himself. He spent most of the day at the house, and we formed various plans, which as soon as my health and strength permit, we shall begin to put into execution. At present I am too feeble to attempt any effort, and though I see duties pressing upon me from every side, I can only contemplate them in silence, while my heart burns within me. Day by day I endeavor to accomplish a little, but I long, with inexpressible desire, to be amidst the host of

* *Mutran* is an abbreviation of the Greek *Metropolitēs*. The sacred literature of the Syrians abounds in Greek terms to such an extent, that when in conversation with their learned men, I was at a loss for the Arabic word. I resorted to the Greek, and in this way I generally succeeded in making myself understood. I noticed that their pronunciation of the Greek terms was conformed to the modern Greek pronunciation—a fact which seemed to me an argument in favor of its antiquity, inasmuch as the Syrians have had no intercourse with the Greeks for 14 centuries, and the pronunciation of the Greek theological terms to be found in their literature, has been traditionally preserved since the time that the school of Edessa flourished. Syrian scholars, however, maintain that there is no necessity for the use of these terms, as they are all expressed in the ancient Syriac. The Syrians delight to dwell upon the richness and beauty of their olden literature.

blessed enterprises which seem to be opening before us. Though I can discover no change at short intervals, I am encouraged by seeing that I have gained considerably in strength since my arrival. My hope is that this poor harness of the flesh, now chafed and worn, may be speedily refitted and strengthened, and prepared for better service.

Aug. 31.—Was gratified with the sight of Mar Yohanna, a Nestorian Bishop of Ourmiah, in Persia, with whom I formed some acquaintance during my visit to that country in 1837. He is now here in company with the Rev. Mr. Perkins, of the American Board, under whose roof I spent a pleasant week at Ourmiah. His conversation exhibits delightful evidence of a growth in religious as well as human knowledge, while his attachment to his Church appears not to have been lessened by the change. Of the judicious and conservative character of the Ourmiah Mission I had occasion to speak in my Narrative. That the same principles continue still in force, is evinced by the happy consistency which appears in the conversation of the Bishop. With apparently increasing knowledge of the word of God and the spiritual truths of religion, his love for his Church, its institutions and usages, seems not to have abated. This is the happy combination which we would always witness, both because it is essential to the preservation of unity in the churches, and to the influence and usefulness of those who are instructed. By whomsoever such a combination is preserved, though he be not of the same name with myself, I can heartily bid him God speed.

The Syrian Bishop, Mar Athanasius, came in before Mar Yohanna left. Probably the latter has never seen a Syrian before, as there are none in the region from which he came, and this is, I believe, the first time that he has come farther from his own country than Erzroum. Yet they found themselves able at once to converse in a common tongue, the ancient Syriac, which they used with considerable fluency. This language they learn only from their Church books, and the circumstance affords sufficient evidence that the original tongue of the two people is the same. It is also a singular fact that the national name of the Nestorians is *Syroai*, or Syrians, and the Bishop affirmed that they believe themselves to have been formerly of the same nation with the modern Syrians. The only difference in their ancient languages is a slight difference in the form of the letters, and a different set of vowel points with different sounds attached to them. I ascertained this by inquiry of the two bishops, and immediately recollected that precisely the same was the difference between the Chaldaic and Syriac of Mesopotamia. Now I had long since learned from the Syrians of that country, that the difference in the latter case is of comparatively a modern origin. Formerly the two languages were entirely the same, until the celebrated Syrian, Abulpharagius, introduced among his people a new form for the consonants, differing slightly from the former, a new

system of vowel-points and a new set of sounds for them. The only difficulty, therefore, that a Chaldean of the present day finds in reading Syriac lies in the characters. He can converse with a Syrian, each speaking his own ancient tongue, without any other difference in their speech than a different pronunciation of the vowels. There was precisely this difference between the speech of Mar Athanasius and Mar Yohanna. For instance in pronouncing the name of God, one said *Allaha*, and the other *Allôho*. From all this I concluded, that there being the same difference between the ancient Nestorian and Syriac, as between the Chaldean and Syriac, the Nestorian and Chaldean were probably the same. To confirm this conjecture, I showed Mar Yohanna a Chaldean book which I had brought from Mossoul. He recognized the language at once as entirely his own, there being no difference whatever, either in the characters, the words, or the grammatical construction. On opening to him a Syriac book, he was still able to read it, but with less facility, on account of the different forms of the letters. As soon as he had made out the characters, however, the words and their meaning were perfectly familiar. It appears, then, that the ancient Nestorian, the Chaldean and the Syriac, are all one and the same language, and the presumption, therefore, is that the three nations, (whatever may have been their common origin) were originally one and the same people. The fact that the Nestorians call themselves Syrians, and the probability that this was formerly the national name of the Chaldeans, (that of *Chaldeans* having been given to them by the Pope since their accession to the Latin Church,) is another argument in favor of the presumption. Their division into three nations appears to have arisen from ecclesiastical differences. The first was the separation of the Nestorians from the Greek and Western Churches after the Council of Ephesus, A. D. 431. The second, that of the Jacobites after the Council of Chalcedon, A. D. 451; and the third, the rupture in the Nestorian Church upon the question of the patriarchal succession, about the middle of the 16th century. From this rupture arose the two Nestorian Churches of Persia and Mesopotamia, under different patriarchs, but retaining the same faith, and probably the same ritual, liturgy and ecclesiastical constitution, until the Mesopotamian branch passed over to the Pope nearly a century ago, and thus rendered a re-union impracticable.

It does not follow, however, from a common nationality, that the three people can be embraced under one and the same system of efforts for their welfare. The Nestorians have so deep a hatred to their ancient brethren, the Chaldeans, that probably they would not look with favor upon any attempt to associate them in the same mission; while, on the other hand, the Chaldeans are inaccessible to the instruments of missionary labor commonly used in the East; I mean education and the press. Their subjugation to the Pope, will, in all probability, prove an insurmountable obstacle to efforts of this kind. Two

missionaries who went into the country the last summer, were followed close behind by four Papal emissaries, whose express object was to prevent all connexion between them and the Christians who own allegiance to Rome. Besides, a mission among the Nestorians and Chaldeans conjointly, would require two different instrumentalities. Books for the Nestorians must be in their modern language, which is a corrupt form of the ancient Syriac; while for the Chaldeans, they must be in Arabic, which has displaced the Syriac altogether, as the vernacular tongue of the Mesopotamian Christians. Turning next to the Syrians, or Jacobites, they are too much opposed, in doctrine and feeling, both to the Nestorians and Chaldeans, to be associated with either in efforts for their improvement.

The three nations, therefore, may be most properly regarded as three distinct fields. That among the Nestorians is already occupied, and well occupied by the American Board. The Syrian, or Jacobite, field has been chosen by ourselves. It is full of promise and encouragement, enough to stimulate the most languid faith, and awaken the most dormant zeal. The other, among the Chaldeans, though presenting, as I have said, the most formidable obstacles to the ordinary means of usefulness, is open to a certain kind of instrumentality of such a nature as can be exercised only by an episcopally constituted church, and by none so effectually as the Church of England. Whether she will undertake the work will soon appear.

Oct. 17.—Have been prevented since my last date from keeping any regular journal of events and doings, by a multiplicity of other engagements. You know my purpose of withholding from my journals nearly every thing not intended for immediate publication, and that in this way most that would be of interest to the readers of your monthly periodical, is for the present reserved for more private communications. From the very nature of the undertakings in which I am at present engaged, great evils might follow from hasty publication, and yet the undertakings themselves are of such vast magnitude as would awaken every energy, and enlist every heart of the Church if I could at the moment report them fully. In due time and in a proper manner they will be made known. For the present I must content myself with recording in my journal matters of less immediate interest, and conveying to the Committee minute reports of my proceedings in my private communications to them.

CHINA.

Extract from a letter of the Rev. Dr. Boone to a friend, dated Macao, October 13, 1841.

I have made progress in the Chinese language, so that I now fancy I can see my way pretty clearly. The notion that the Chinese language has no grammar is a bugbear that has done more injury than enough; it has discouraged young beginners, and cast a damper upon the spirits of persons at home whose

thoughts have been turned to China. It is greatly to be lamented that we had not some one to assist us in our first efforts. I believe that any one who may come, can, with the assistance that I can now render, learn more in one year than he could in three years, if left to grope alone in the dark until he can pick up enough of the colloquial to understand his Chinese teacher, and I do not hesitate to say that I can parse most Chinese sentences as satisfactorily, and that they are as much subjected to fixed rules, as any English or Latin sentence. There are others, however, which have not as yet been analyzed, but which will no doubt be soon reduced to rule. I wish you, my dear brother, to aid me with all your power in inducing some two or three brethren to come out. We must not let the China mission go down when every thing in and around China seems to call upon us to increase it. If brethren come now I can help them. I think there is every reason for a rational hope that in less than two years we may reside quietly at Amoy, and with prudence prosecute our labors within the heart of that great emporium of commerce. I have very little doubt that the English will effect their object, and that three or four of the largest sea-ports will be thrown open to the commerce of the world, and shall the missionaries be the only ones to stand back? Is this the time, and are these the prospects under which our Committee should draw back, and our young men refuse to come? I can truly say I have never been so encouraged to hope and expect great things from the vigorous prosecution of this mission as I am at this moment.

MISCELLANEOUS.

BISHOP OF NEW ZEALAND.—Bishop Selwyn embarked at Plymouth, about the first of January, for his distant and important mission. The following is an extract from his reply to the address of the clergy assembled on the occasion.

“His Lordship said that since he came into this county on his journey to that land which would, under Divine Providence, be the scene of his labors as the minister of Christ, he could say with thankfulness that he had experienced more spiritual blessings condensed into a short space of time, than he had during any similar number of days during the whole course of his life. First he had visited at the seat of that true Churchman, Sir Thomas Dyke Acland, of whose house he could, in the language of the apostle to Philemon, say, that there was a Church in his house. He then proceeded to Exeter, and in those engaged in the cathedral service in that city, he saw none of that numbness and apparent indifference, of which such bodies had often been accused indiscriminately, but the same devotedness to the interests, and the same anxiety to extend the kingdom of their Heavenly Master, Jesus Christ,—with a deep determination to sanctify God in the daily ministrations of the Temple, such as had also been mani-

fested by the clergy whom he had the happiness to meet since his arrival in this town. It was to him a matter of great comfort and thankfulness, to know that the servants of their one common Lord and Master in this neighborhood, not only felt for him and those who would be joined with him in the work of the ministry in that land to which they were about to proceed, but that they also prayed for them. He could not but acknowledge the great kindness that had been manifested towards them since their arrival in the town, by the respected vicar of that parish, who had invited them to daily prayer with him, for the success of the labors upon which they were, by the blessing of God, about to enter; and it was he also who had proposed that final act of communion in which they had that day joined, and which had strengthened and encouraged him to go on his way rejoicing, confident that the Almighty would crown their exertions with His blessing and success. He felt deeply thankful for the personal expressions of their favor and good will, but still more so, for the prayers which they had offered up to the throne of the Heavenly Grace on their behalf; for he could not but reflect that the Scriptures told them that the prayers of righteous men avail much in the sight of the Most High. He could not but perceive and rejoice at the fact that a spirit was awakening which, he trusted, was the forerunner of that happy period, when, as God had declared through his Prophet, the knowledge of God should cover the earth as the waters cover the sea, and when Christ should be all in all. That strange events had lately happened who could doubt? He had recently attended the consecration of the newly appointed Bishop of Jerusalem, to whom it would be recollected, the minister of that parish had been one of the instruments of conversion from the Jewish faith. What the fruit would be which God might give as the reward of their labors in that portion of his Son's vineyard he could not tell, but sure he was that the appointment of a Bishop in Palestine was one of the strongest signs of the times which had yet been developed. In his own case, feeling confident as to what the result of their labors would be, and placing as he did a firm reliance in God, he did not doubt that the power of the Almighty would be fully manifested, and that the word of truth and salvation would go forth to the ends of the earth. If God had already shown so much mercy to them, and had scattered the seeds of Christianity in almost every quarter of the globe; what, he would ask, were these but signs of the coming harvest—of that region of truth and holiness to which he had before alluded."

NESTORIAN BISHOP.—The following is reported as the address of Mar Yohanna, delivered at Grace Church, Boston, previous to the administration of the Communion by Bishop Griswold, on Sunday, February 27th. The address was delivered in English, from notes prepared in Syriac.

"My dear friends and brethren in Christ, I rejoice that God has given you so many blessings. We live among the Moham-

medans in Persia. God permits them to oppress us and bear us down on account of our sins, as he permitted the heathen to carry the Jews into captivity in Babylon. God heard their prayers and delivered them. May God hear the prayers of the poor Nestorians, and give us more and more light for our souls.

"Ten years ago we knew nothing of your country. Missionaries came and told us that American Christians would send us missionaries to come and live among us, and make books for us, and keep schools for our children. We waited two or three years, when Mr. Perkins and his wife came to our country.

"We are poor, and our people are ignorant. We have only few Bibles, and our Bibles are in the old language in our churches. Our people have no Bibles in their houses. Our Bibles are not printed, but written with the hand, and one whole year to write one Bible. In your happy country, one Bible printed in one or two hours. Our Prayer-Books are written with pens like our Bibles, and they are few. Our people have no Prayer-Books, only the ministers of our churches.

"Mr. Perkins come and live in our country seven years. He made Bibles for us in our spoken language, and soon our people will have Bibles in their houses. God be praised for the kindness of American Christians.—When Mr. Perkins came home to America, I wish to come with him and see such good Christians as live in this country. I am well pleased with this happy land. God has blessed you with plenty of Bibles and good churches. Our churches are small, and built with mud. Some old churches are built with stone, and thirteen hundred years old, one hundred years before Mohammed. Our church is from the apostles of our Lord Jesus Christ, and I am happy to find it like your church. We have bishops, priests and deacons. Our Prayer-Books are like your Prayer-Books. We have the communion of bread and wine as you do. We have baptism in the name of the Father, Son, and Holy Ghost. We keep the Sabbath on the first day of the week. We keep Christmas on the same day as you. We keep the forty days of Lent. We keep the day when Christ was crucified; the day when he rose from the dead; the day of his ascension to heaven, and the day when the Holy Ghost came down from heaven. We believe in Father, Son, and Holy Ghost, three persons and one God, as your church. We teach repentance, and forgiveness of sins, by Jesus Christ, who takes away the sins of the world.

"I am glad to meet you, my dear friends and brethren, at this holy communion. Let us all remember the dying love of our Saviour, Jesus Christ. In him we are all one. O, let Christians love each other as Christ loved us, and died for us. Let Christians do good to each other when they can.

"I have many things to say, if I could speak more plain your language, but I cannot yet speak plain. I am happy to meet a brother Christian Bishop at this holy communion of the body and blood of Christ. May he long live among his happy churches,

and may we at last meet together in heaven. May God bless him. May God bless my young brother in Christ, who is your minister. May God bless you all, my dear friends and brethren, for Christ's sake. Amen."

MANDAN INDIANS.—*Self torture of the young warriors.* Mr. Catlin in his "North American Indians," gives an account of this singular tribe in the upper Missouri country. The following condensed extract from vol. 1st, illustrates the extraordinary sufferings voluntarily endured by their warriors. Such is man without the gospel. Since the visit of Mr. C. the greater part of this tribe has been swept away by the ravages of the small pox.

One at a time of the young fellows, already emaciated with fasting, and thirsting, and waking, for nearly four days and nights, advanced from the side of the lodge, and placed himself on his hands and feet, or otherwise, as best suited the performance of the operation, where he submitted to the cruelties in the following manner:—an inch or more of the flesh on each shoulder, or each breast, was taken up between the thumb and finger by the man who held the knife in his right hand; and the knife which had been ground sharp on both edges, and then hacked and notched with the blade of another, to make it produce as much pain as possible, was forced through the flesh below the fingers, and being withdrawn, was followed with a splint or skewer, from the other, who held a bunch of such in his left hand, and was ready to force them through the wound. There were then two cords lowered down from the top of the lodge (by the men who were placed on the lodge outside, for the purpose,) which were fastened to these splints or skewers, and they instantly began to haul him up; he was thus raised until his body was suspended from the ground where he rested, until the knife and a splint were passed through the flesh or integuments in a similar manner on each arm below the shoulder, below the elbow, on the thighs, and below the knees.

Each one was then instantly raised with the cords, until the weight of his body was suspended by them, and then, while the blood was streaming down their limbs, the bystanders hung upon the splints each man's appropriate shield, bow and quiver, &c., and in many instances the skull of a buffalo with the horns on it, was attached to each lower arm and each lower leg, for the purpose, probably, of preventing, by their great weight, the struggling, which might otherwise have taken place to their disadvantage whilst they were hung up.

When these things were all adjusted, each one was raised higher by the cords, until these weights all swung clear from the ground, leaving his feet in most cases, some six or eight feet above the ground. In this plight they at once became appalling and frightful to look at.

The unflinching fortitude, with which every one of them bore this part of the torture surpassed credulity: each one as the knife was passed through sustained an unchangeable countenance; and

several of them seeing me making sketches, beckoned me to look at their faces, which I watched through all this horrid operation, without being able to detect any thing but the pleasantest smiles as they looked me in the eye, while I could hear the knife rip through the flesh, and feel enough of it myself to start involuntary and uncontrollable tears over my cheeks.

In this condition each one is continued to be turned faster and faster—and there is no hope of escape from it, nor chance for the slightest relief, until fainting, his voice falters, and his struggling ceases, and he hangs, apparently, a still and lifeless corpse!

The signal is given to the men on top of the lodge, by gently striking the cord with the pole below, when they very gradually and carefully lower him to the ground.

As soon as he is seen to get strength enough to rise on his hands and feet, and drag his body around the lodge, he crawls with the weights still hanging to his body, to another part of the lodge, where there is another Indian sitting with a hatchet in his hand, and a dried buffalo skull before him; and, here in the most humble and earnest manner, by holding up the little finger of his left hand to the Great Spirit, he expresses to Him, in a speech of a few words, his willingness to give it as a sacrifice; when he lays it on the dried buffalo skull, where the other chops it off near the hand, with a blow of the hatchet!

And I have found also a number of their most famous men, who furnished me incontestable proof, by five or six corresponding scars on each arm, and each breast, and each leg, that they had so many times in their lives submitted to this almost incredible operation, which seems to be optional with them; and the oftener they volunteer to go through it, the more famous they become in the estimation of their tribe.

No bandages are applied to the fingers which have been amputated, nor any arteries taken up; nor is any attention whatever, paid to them or the other wounds; but they are left (as they say) "for the Great Spirit to cure, who will surely take good care of them."

As soon as six or eight had passed the ordeal as above described, they were led out of the lodge, with their weights hanging to their flesh, and dragging on the ground, to undergo another, and a still more appalling mode of suffering in the centre of the village, and in presence of the whole nation, in the manner as follows:—

Each one was taken in charge of two athletic young men, fresh and strong, who stepped up to him, one on each side, and by wrapping a broad leather strap around his wrists, without tying it, grasped it firm underneath the hand, and stood prepared for what they call the last race.

In this condition they stand, pale and ghastly, from abstinence and loss of blood, until all are prepared, and the word is given, when all start and run around outside the ring; and each poor fellow, with his weights dragging on the ground, and his furious

conductors by his side, who hurry him forward by the wrists, struggles in the desperate emulation to run longer without "dying" (as they call it) than his comrades, who are fainting around him and sinking down like himself, where their bodies are dragged with all possible speed, and often with their faces in the dirt.

In the commencement of this dance or race, they all start at a moderate pace and their speed being gradually increased, the pain becomes so excruciating that their languid and exhausted frames give out and they are dragged by their wrists until they are disengaged from the weights that were attached to their flesh, and this must be done by such violent force as to tear the flesh out with the splint, which was often done by some of the bystanders throwing the weight of their bodies on them as they were dragging on the ground. They were then, in every instance, dropped by the persons who dragged them, and their bodies left appearing nothing but a mangled and loathsome corpse. At this strange and frightful juncture, the two men who had dragged them fled through the crowd and away upon the prairie, as if they were guilty of some enormous crime and were fleeing from summary vengeance.

THE NIGER EXPEDITION.—The following particulars of the disastrous results attending this enterprize are gathered from the official statement of Capt. Trotter, dated Oct. 25th, 1841. The expedition, it will be recollected, was composed of three iron steamers, a tender, and had four hundred persons attached to it.

Capt. T. first refers to his letter of 18th Sept., from the confluence of the Niger and Tchadda (*350 miles from the coast) in which he had mentioned the breaking out of fever on board the vessels of the expedition, and that he had found it necessary to despatch the steamer Soudan to the sea with all the cases the surgeons deemed to require a change of climate, and that the Albert was about to proceed up the Niger, and the Wilberforce up the Tchadda in prosecution of the objects of the mission. He proceeds to state that after the departure of the Soudan so greatly did the sickness increase on board the Wilberforce, that commander Wm. Allen found it impossible to proceed up the Tchadda, and that in consequence he ordered him to take his vessel forthwith to sea. The condition of the Albert and crew was such at that time as led him to deem it practicable to proceed farther up the Niger, to Rabbah, (about* 500 miles from the coast,—in order to finish the chain of treaties with the chiefs on that river. Sickness, however, continued to increase, and on reaching Egga, (80* miles above the confluence), 28th Sept., the only remaining engineer was taken ill. On the 4th of Oct. Capt. T. was seized with fever, and Mr. Willie, his principal officer, a day or two afterward. On the 5th, Mr. Willie weighed and dropped down the river, but was soon prevented by sickness from carrying on duty, and Dr. McWilliam, assisted by only one

* According to Lander.

white seaman, then recovering from fever, took charge of the vessel. That from want of engineers they would have been compelled to drop down the whole length of the river without steam, but for Dr. Stanger, the geologist, who, in the most spirited manner, after consulting Tredgold's work on Steam, and getting some little instruction from a convalescent engineer, undertook to work the engine himself, and took the vessel safely below Eboe without any thing going wrong in the machinery, while Dr. M'William, in addition to his great press of duty as a medical officer, conducted the ship down the river in a most able and judicious manner. That, when about 100 miles from sea, they were most providentially met by Capt. Becroft, of the *Æthiopc* merchant steamer, who, with his own engineer, took the *Albert* to Fernando Po, where they arrived on 17th Oct., and where the sick were all landed and placed in comfortable quarters; the climate at this place was supposed to be healthy, the air being about 12 degrees cooler than the Niger.

The disease under which they suffered, they called "river fever," being reported by the surgeons as of a nature before unknown. Such was the state of things on board the *Soudan* on her passage down, as before spoken of, that Lt. Fishbourne, during 24 hours before reaching Fernando Po, was compelled to work the engines and do every other duty himself, and in consequence of over exertion was seized with the fever after his arrival. Such was the extent of the disease, that but five persons on board the *Wilberforce*, only four on board the *Albert*, and not one on board the *Soudan*, it was believed had escaped an attack, and it was supposed that few if any of those who had been ill would be fit to return to the coast of Africa. Capt. T. further states that it will be necessary for one steam vessel to go up the Niger after the coming June, as the *Amelia* tender was left at the confluence of the Niger and Tchadda, for the protection of the people of the model farm, previously established at that point. The *Amelia* was placed in charge of 13 native Africans, no white person being left up the river.

INTELLIGENCE.

MISSIONARY NOTICES, (DOMESTIC).—Georgetown and Dagsboro', Delaware, and Ionia, Michigan, have been recognized as missionary stations.

The Rev. Walter E. Franklin has been appointed a missionary in Delaware, for the station at Georgetown and Dagsboro'.

The Rev. Sabin Hough has been appointed a missionary in Michigan, and recognised as the missionary at Adrian.

The Rev. Edmund Hodgkin has also been appointed a missionary in Michigan, for the station at Homer and Adrian.

The Rev. M. Hoyt has been transferred from Grand Rapids. Mn., to the station at Ionia.

The Rev. A. Matthews has ceased to be the missionary at Hernando, Mississippi.

ARKANSAS.—*Spring Hill—Van Buren*.—Under date of the 5th of March, Bishop Otey writes in reference to these places as follows :—

“ From all that I can learn, I am desirous that Springfield and Washington should be united into one station, and placed in charge of a young, unmarried man ; now is the time to make a lodgment there—a few months of neglect on our part, or misimproved opportunity, and it will be too late. The remark applies with still more force to Van Buren on the upper Arkansas : additional information respecting that place makes it my duty to urge it upon the special attention of the Committee. One gentleman alone offers to give \$200 to any respectable clergyman who will settle there. There can scarcely be a doubt that from \$400 to \$500 might be raised the first year for his support. It is very important that we have a clergyman there. It is too far from Mr. Scull for him to give efficient attention to it. Do, I beseech you, try and secure some one of our young men to go to the few sheep which may be said to be in the wilderness.”

FLORIDA.—*Pensacola*.—An appeal is made by the vestry of the church at Pensacola for a clergyman. We cannot better make known the wants of this once flourishing station, than by giving the language of a letter just received from the vestry.

“ We have an excellent brick building, are almost entirely free from debt, and until 1839, when we had the misfortune to lose our rector, the Rev. Jos. H. Saunders, had a congregation able and disposed to support a clergyman without foreign aid ; but the loss of Mr. S. being followed by a period of great pecuniary distress in the southern country, as well as from some causes of decline peculiar to Pensacola, we have never supplied his place.

“ The vestry think that a sum of \$600, might be safely calculated on from the congregation here, and should the individual selected for us, prove acceptable, that more would be cheerfully paid.”

DONATION FOR THE CHINA MISSION.—The sum of one thousand dollars is this month acknowledged as received from England, principally from Mr. Vincent Stanton. Mr. S., who was three years in China, recently visited this country on his way to England, expecting to return to China after taking orders in the English Church. Such a testimony of confidence in the present

efforts to introduce the Gospel into that country, from one who has been an eye witness, and for several months a captive, will confirm the urgent appeal of our missionary reiterated in the present number.

ENGLISH CHURCH EXTENSION.—We noticed (page 21) the *Litchfield Diocesan Church Extension Society*. Its seventh Anniversary was held on the 22d of December. Its object is to aid in building and endowing churches in the diocese of Litchfield. The late appeal of the bishop had resulted in fresh donations to the amount of \$74,666; and much spirit was manifested in favor of still greater results to be aimed at in the future.

Worcester Church Building Society.—This Society held its general annual meeting on the 18th of January. It appears from the report, that since the establishment of the Society in 1936, the receipts have amounted to \$36,358. When the Society's present engagements are complete, it will have been instrumental in building or enlarging, or increasing the accommodation in 34 churches and chapels, and in providing 14,385 sittings, of which 10,802 are free.

WALES.—We notice the consecration in Welch, of a church in the diocese of St. David's, Wales. The whole service was conducted in that language, (except the sermon.) This event is spoken of as quite a new era in the Church in Wales.

SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE.—At the general meeting in January, it was proposed to grant at the next meeting \$4,850 (£1000) towards the support of Divinity students in the new college of the Reformed Catholic Church in Scotland. After the reading of interesting letters from Mr. Rassam, and our missionary, Mr. Southgate, it in like manner proposed that \$2,275 should be placed at the disposal of the Archbishop of Canterbury, and the Bishop of London, for promoting the objects of the Society in Chaldea and Kurdistan.

Grants were made on application of the Bishop of Toronto, in aid of three churches erecting in that diocese.

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.—At the monthly meeting in January, \$485 were granted toward the erection of a church in Australia, and \$242 for another at the Cape of Good Hope, and one additional missionary was recognized in Australia, one at the Cape of Good Hope, and two in Newfoundland.

During the year 1841, the number of missionaries added to the Society's list was 56.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from Feb. 15th to March 15th, 1842.

DIOCESE OF MAINE.

Saco, Trinity Church, (one half,) - - - - - 5 50— \$5 50

DIOCESE OF NEW-HAMPSHIRE.

Portsmouth, St. John's Church, Miss. Society, - - - 22 00— 22 00

DIOCESE OF RHODE ISLAND.

Providence, Grace Ch., for Tenn., \$100; for Mich., \$100, - 200 00
 " St. John's Ch., (for Bangor, \$50,) - - - 200 00—400 00

DIOCESE OF CONNECTICUT.

Brandford, Trinity Church, (one half,) - - - - - 3 75
 Middletown, Christ Ch., for Missouri, \$15; for Prairieville, \$20, 35 00
 New Haven, (F.) - - - - - 5 00
 Newtown, Trinity Church, - - - - - 15 00
 Watertown, Christ Ch., (for Kemper College, \$15 50,) - - 32 64— 91 39

DIOCESE OF NEW-YORK.

New-York, Christ Church, (one half,) - - - - - 20 00
 " St. Mark's Church, for Church at Bangor, - - - 25 00
 " Young Men's Education and Miss. Soc., - - - 187 50
 " Miscellaneous; Anonymous, \$20; a lady for
 Evansville, \$20; friend of the Rev. J. H. Ho-
 bart's father, for Prairieville, Wisconsin, \$2 50, - 42 50
 Rensselaerville, Trinity Church, - - - - - 4 60—279 00

DIOCESE OF NEW-JERSEY.

Chew's Landing, St. John's Church, - - - - - 4 56— 4 56

DIOCESE OF PENNSYLVANIA.

Germantown, St. Luke's Ch., Female Association, - - 20 00
 Southwark, Trinity Church, Sunday school, - - - 36 00
 Philadelphia, P. R. P., - - - - - 2 00— 58 00

DIOCESE OF VIRGINIA.

Cumberland Co., Littleton Parish, - - - - - 10 00
 Farquier Co., Hamilton & Leeds Par., J. E. & E. N. Marshall, 24 50
 Halifax Co., Antrim Parish, St. Mark's Ch., sundry persons, - 60 00— 94 50

DIOCESE OF SOUTH-CAROLINA.

Berkeley, St. John's Church, - - - - - 4 00
 Charleston, Missionary Lecture, \$19 50; \$17 81, - - - 37 31
 " St. Stephen's Church, (Bible class, \$12 50,) - - - 17 50
 " St. Andrew's Church, - - - - - 20 00
 " St. Michael's Church, from Members, \$110 00, - 153 59
 " St. Paul's, (Radcliffboro,) - - - - - 60 00
 Cheraw, St. David's Church, - - - - - 50 00
 Claremont, — Church, - - - - - 23 50
 Clarendon, St. Mark's Church, - - - - - 132 50
 Pendleton, St. Paul's Church, Female Missionary Society, - 35 30
 St. John's Island, St. John's Church, - - - - - 18 00
 Wilton, Christ Church, - - - - - 18 25—569 95

DIOCESE OF MICHIGAN.

Ann Arbor, St. Andrew's Church, - - - - - 10 50— 10 50

DIOCESE OF MISSOURI.

Bishop Kemper, for Church at Evansville, Ind., - - - 10 00— 10 00

Total contributions since June 15, (nine months,) \$18,966 56 Total, \$1,545 40
 Total amount of payments since the same date, \$23,776 73

✠ Correction. In the last number, p. 95, in the contributions from Salem, Mass., for Te-
 cumseh, read Clinton; and p. 96, in the contributions from Maryland, for *Missionary Box at*
Baltimore, read *Missionary Box at Frederick, Md.*, making the whole contributions from
 All Saints' Church, Frederick, \$41 75.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th Feb. to 15th March, 1842.

MAINE.	
Saco, Trinity Church, 3 monthly collections, half, - - -	5 50— 35 50
VERMONT.	
Poultney, St. John's Church, - - - - -	1 84— 1 84
MASSACHUSETTS.	
Boston, from Mrs. T. G. Fessenden, \$5; a lady, \$5, - -	10 00
Roxbury, St. John's Ch., Miss. Asso., ed. of 2 boys in Africa, -	20 00
South Boston, St. Matthew's Ch., monthly missionary contributions, \$4; P. T., \$50, - - -	54 00
Wilkinsonville, St. John's Ch., \$11 59; Mrs. D., \$5, - -	16 58—100 58
RHODE ISLAND.	
Newport, Zion Ch., support of Bethiah Johnson at Cape Palmas, -	20 00
Providence, St. John's Ch., \$120; Sun. school for Richmond Philanthropic school, Athens, \$30, - -	200 00
" Grace Church, Missionary Asso., \$100; for Ch. at Galveston, Texas, \$40, - - -	140 00—360 00
CONNECTICUT.	
Branford, Trinity Church, half, - - - - -	3 75
Newtown, Trinity Church, - - - - -	15 00
New Haven, Trinity Church on account of support of a pupil at Athens, - - - - -	59 00
Watertown, Christ Church, for Africa, \$19; Foreign Missions generally, \$23 37, - - - - -	42 37—119 12
NEW-YORK.	
Hampton, Christ Church, - - - - -	3 21
New-York, Christ Church, half, - - - - -	20 00
" Young Men's Edu. and Missionary Soc., quarterly sub., - - - - -	125 00
" Mrs. Beebee for Africa, \$10; Family mite box, \$3 51, -	13 51
Plattsburg, Trinity Church, - - - - -	20 00—181 72
NEW-JERSEY.	
Chew's Landing, St. John's Church, - - - - -	4 57— 4 57
PENNSYLVANIA.	
Philadelphia, St. Andrew's Ch., Male Sun. School, for Africa, -	37 00— 37 00
VIRGINIA.	
Farquier Co., from J. A. Marshall, half, \$18 50; E. N., \$6, -	24 50
Halifax Co., Miss Ellen Bruce, half, \$20; Miss Eliza Bruce, half, \$15; Miss Elvira Bruce, half, \$10, - - -	45 00
" Antrim Parish, Rev. J. Grammer, half, - - - - -	15 00
Richmond, Monumental Church, - - - - -	1 00
Spottsylvania Co., Mrs. Mary Hill, - - - - -	10 00— 95 50
NORTH-CAROLINA.	
Wilmington, St. James Parish, for China, - - - - -	5 00— 5 00
SOUTH-CAROLINA.	
Charleston, St. John's Ch., Mrs. A. J., for Africa, \$10; Mrs. J. A. T., \$6; colored communicants, \$4 15, - - -	20 15
" St. Stephen's Ch., \$6 50; Bible class, \$12 50; Ch. offerings, \$5, - - - - -	24 00
Cheraw, St. David's Church, - - - - -	50 00
Statesburg, Claremont, - - - - -	5 00
Wilton, Christ Ch., \$13 25; for Texas, \$5, - - - - -	18 25—117 40
ENGLAND.	
Cambridge, St. John's College, from Mr. Vincent Stanton, 3 years a resident in China, for the Chiua Mission, - -	950 00
Hornsey, near London, from Rev. T. Cornthwaite, for the China Mission, - - - - -	50 00—1,000 00
	\$2,028 23
Discount	2 20
	2,026 03

(Total, since June 15, \$19,487 66.)

N.B. Also received from the "Ladies' Circle" of St. Peter's Church, Salem, Mass., one box clothing, &c., for the African Mission, valued at \$25.

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

MAY, 1842.

No. 5.

CORRESPONDENCE.

DOMESTIC.

NEW-HAMPSHIRE.

FROM THE REV. W. H. MOORE, MISSIONARY AT MANCHESTER.

Manchester, March 31, 1842.

It seems fitting that in my first report as a missionary, I should tender the thanks of my parish to the Domestic Committee for extending to it their fostering care. Without their timely aid, the effort to establish the Church in Manchester would hardly have been made. The parish of St. Michael was organized in November last, and I commenced my duties here the 21st of December following. As you may imagine, scarcely time enough has elapsed for me to speak very decidedly respecting the result of the effort we are making. The singular state society is in here, renders accuracy at present unattainable. Our town had no existence three years and a half since, and now has more than 5000 inhabitants. These having rushed in from every quarter, and strangers one to another, and the habits of many of the people, as in all new towns, are unsettled, and their plans undecided—it may take some time to correct this state of things. More favored than many of my brethren, who are engaged in the laborious endeavor to build up a new parish, we have with us a number of staunch and intelligent Episcopalians. Still, to the majority of persons, our peculiarities are strange, and this, as ever, is a bar to our extending rapidly. And indeed, I find every day something to remind me that a parish complete in all its parts, can be the fruit only of many prayers, protracted labors, and great anxiety. Since I entered on my duties we have had three services every Sunday, excepting the fifth Sunday in Lent, when I was absent at Lowell, whither I had gone to be ordained priest. We have services, besides, on other days, as

prescribed by the Church. On Saturday evening I have an adult Bible class; this, however, as also the Sunday school, is not largely attended. Our average attendance is about 85—our service being held in a hall in a third story, being doubtless a hinderance to us, and one which we shall soon try to remove. Although your missionary has endeavored to preach the truth as it is in Jesus, warning every man, and teaching every man, he has, as yet, seen but little spiritual fruit of his labors. Still, however, we pray for the outpouring of the Spirit, and we are looking for the day when there shall be found many inquiring what they must do to be saved. And we pray also, for what is the great lack of our Church—zeal, zeal for the name and cause of Christ our Lord. Until these objects are attained, the great end of all my labors will not have been accomplished.

MICHIGAN.

FROM THE REV. F. THAYER, MISSIONARY AT NILES.

Niles, March 1, 1842.

I have been engaged in the regular performance of my ministerial duties since I assumed the charge of this parish. I have preached three times on Sunday with one exception, when I was unexpectedly and kindly assisted by the Rev. Mr. Selkrig, who was formerly the missionary here and organized the Church. I have followed the Sunday evening service with short lectures explanatory of the principles and usages of the Church, and have been agreeably surprised to find, that they were heard not only without prejudice, but even with interest. Thus far I have found a greater willingness to be instructed on these subjects, and readiness to co-operate with the clergyman, in whatever relates to the prosperity of the parish, than I could have expected where the Church has been established for so short a time. Under any circumstances however discouraging, I trust I may be found willing to live and die in my Master's service, for this is the highest honor and purest happiness allotted to sinners, redeemed by his precious blood; but where our labors for the good of souls are at all appreciated, we can steal a smile from care and go forward to our duty with redoubled ardor. I have catechised the children on Saturday afternoons. From the want of books it has been utterly impossible to establish a Sunday school on a permanent foundation; in May I hope that difficulty will be met. I have administered the communion once, and hereafter I shall, monthly. I deem it my duty to mention, that the ladies of the parish, my helpers in Christ Jesus, with a readiness and zeal worthy of all praise, at once provided a surplice for the use of the officiating clergyman, and have done what they could in the sphere Providence has assigned them, for having things decent and in order in the house of the Lord.

I have designed to hold weekly services in rotation in four of the beautiful villages that dot this fertile valley; but the excessive rains and badness of the roads have prevented me. Should

God grant me health and strength, I shall attempt it the present month. Some may be awakened to a sense of their moral condition, and become alive to that peace found in Christ alone, but unless the collective wisdom of the Church can devise some measures for the permanent preaching of the gospel in these towns, now in their plastic state, I fear in a short time the opportunity will be lost. They will fall a prey to the wiles of scepticism, or be split by the ever changing spirit of sectarianism, and embittered by theological rancor; and hundreds will go down to death without God and without hope. Should my brethren in the ministry, with whom I am personally and intimately acquainted, glance at this report, I pray they may think of Michigan and Indiana; they may rest assured their faculties would not rust here; they would find need for all their intellectual resources and more. No impression can be more erroneous, than that society is deficient in intelligence and improvement. There is a spirit of inquiry on all subjects, and, in many respects, there is a higher degree of mental cultivation than in longer settled towns at the East. Families, 35; communicants, 19; added, 4.

FROM THE REV. M. HOYT, MISSIONARY AT IONIA.

Grand Rapids, March 20, 1842.

My missionary labors have been as follows. At this place I have officiated about 24 times: at Ionia, 13; at Grandville, 7; at Flat River twice; at the north settlement twice; two have been added to the communion at this place, and two at Ionia; baptisms, 1. With the consent and approbation of the Bishop, I leave this station April first, and shall remove to Ionia. Ionia is the county seat of Ionia county, and contains a population of about 300 souls. The county is one of the best agricultural districts in the state, and is settling very rapidly. There are a number of small villages within the county, but few of any denomination to proclaim the glad tidings of salvation. Much has already been effected in Ionia, and the prospect of establishing a flourishing Church I consider good. In a few years, with the blessing of God, I shall be able not only to establish Churches, but I trust collect together, respectable congregations, and have erected suitable places of worship, where they can worship God in the beauty of holiness.

WISCONSIN.

FROM THE REV. WM. ADAMS, ACTING CLERK OF THE ASSOCIATED MISSION AT PRAIRIE VILLAGE.

Prairie Village, March 31, 1842.

Since our report of December 30, 1841, the following services have been performed. The Rev. Mr. Cadle, appointed our superior by the Bishop, has declined that station, having found an opportunity of more efficient operation in two stations westward of us; and Brother Hobart having gone, on the 1st of January,

on a three weeks' visit to the Church at Green Bay, now without a pastor, was immediately on his return commissioned by Bishop Kemper to visit the East for the purposes of the mission; and, in consequence of these arrangements, the services here enumerated, have been performed almost exclusively by the two remaining missionaries. We have therefore held services in the places below mentioned during the quarter just elapsed:—Prairie Village, 28 times; Racine, 5; Elkhorn, 9; Baxter's Prairie, 12; Sugar Creek, 5; Lisbon, 13; Rochester, 2; Fountain Run, 11; Eagle Prairie, 5; Oconomewak, 4; Milwaukie, 3; in all 97. At four of the above points lay reading has been held 39 times, the Bishop having licensed four lay readers for the purposes of the mission. We have baptized during the last quarter, 21 persons, of whom 5 were adults. There are now recorded in our books 216 baptized Church members, of whom 88 have been confirmed, and 58 are communicants. During the last quarter we have distributed 54 Prayer Books and sold 13, and have besides sent the Rev. Mr. Cadle 30 for his station at Whitewater and Jefferson. We have 158 parochial visits recorded. Within the three months elapsed, we have added a new and useful as well as catholic feature to our system of operations, in the institution of classes of adult catechumens, which we have formed at Prairie Village, Elkhorn, and Fountain Run. In these, which are fully attended, we use, as a text book, Bishop Hobart's admirable Companion to the Common Prayer, dividing it into lessons and lecturing upon the subject contained in the appointed portion. These we find very useful in spreading a knowledge of the peculiar features of the Church. Of such services we have held 14 in addition to the services above enumerated, using therein the regular evening services, and during Lent, the Litany, as most appropriate to the character of the season. Our journeys have in all amounted to 1580 miles, partly on foot, partly on horseback.

We have also lately had a visit from Bishop Kemper, who preached 11 times at eight of the above points, and at Prairie Village and Elkhorn administered the Holy Communion to 33 communicants, and confirmed 6 in each place and 1 at Fountain Run. The offerings at the two first mentioned places amounted to \$11 87½.

It will be seen by the above schedule, that we have done no small amount of missionary labor, and we cannot but believe that in this region of the country we have created an impression favorable to the Church. This we can discern as well from the number that unite in the services, as from the regularity with which they are attended now that the stimulus of novelty has gone off; and this perhaps we owe to our own punctuality; as we have permitted no weather, however severe, to prevent our attendance on our stations, however distant they may be; having several times ridden to stations upwards of 30 miles distant through snow storms, or when the cold was below zero. This known punctuality secures us congregations, no

matter how long may be the interval between one appointment and another. And perhaps, too, this system in us is favorably contrasted with the want of system in others; for by the nature of the country there are many places, which will be considerable towns, but as yet, owing to the extreme sparseness of the population, can only have periodical preaching. Itinerancy, ever spreading, gives these places the surface—semblance of religion, and, perhaps, as it covers them with foliage, would finally strike root deeper, but that it is brought in contact with another system, which mars, indeed almost destroys, the regularity so essential to itinerancy. This is the revival system, as it is called, which necessitates the presence of several ministers at the same place for several days, nay, often for weeks together. In this country no difference of doctrine prevents the union of different dissenting denominations for their purposes: and thus the itinerant often becomes a revivalist, which destroys the regularity of his circuit appointments, while the revivalist, in some measure, becomes the itinerant, inasmuch as he must give to others the same portion of time, which they have given to him; and thus parochial visiting is destroyed so the clerical supervision of the young is done away, and each system in some measure is destroying the other.

As to our private life, for our public life is best seen by the amount of duties we have done, and by the marked approbation of the bishop, we have had the daily service of the Church as often as we could, and, if we can add one or two to our number, of which there is some prospect, we shall, with God's blessing, have the weekly communion according to the practice of the primitive clergy; and surely four or five clergymen doing duty zealously and honestly, in a circuit of 30 miles diameter in perhaps the healthiest, and in future the richest part of the West, devoting themselves altogether to this object, holding service perhaps, each five or six times a week, unincumbered with families or worldly interests, all testifying to the same doctrine, principles, and practice, and making it evident to the people that it is not theirs we seek but them—surely this is an organization worth being sustained, and fitted to lay the foundation broad and deep, and fitted too, after some few years, to sustain itself and produce a native clergy. Had we, say five, the Committee would well expend its money in supporting one wholly to teach school, on condition of his using the service daily in the school; for, surely, a congregation daily is as truly a missionary work, as one twice on a Sunday. Since we have come here we have met with five or six young men, some of great promise, who would study for the ministry and support themselves if they could get a gratuitous education. The necessities of life are easily got; at one institution here three and a half hours' labor a day pays for board. The Church sooner or later must come to a free education of all her children; and a judicious use of the monitorial system will do a great deal in the conduct of a school. But

this is a matter scarcely to be thought of yet, though we can hardly, without regret, see slipping away from our hands young men who, by all we can judge, would make a useful and zealous clergy, especially when our books united form no inconsiderable library in classics, Hebrew, and Theology.

We have every where used the service entire, even amidst men who had never been at the service of the Church, and congregations wholly void of Church people. This has been no difficult matter when we have lit upon such a congregation; and all of us I believe have met with such contingencies. We have told them that we wished to preach to them, but could not do so except some of them helped us and used the service. We invariably have found some willing, have given out prayer-books, mentioned page and column, and gone through the whole most rubrically; and we cannot but feel, that to perform the service, the congregation uniting, is a better preaching, a something more valuable than three sermons. We have found no complaint of its length, and have always had the anti-communion service, both because of the Bishop's request, as also because we must believe that to read the Law of Sinai before the people, who in the responses acknowledge its obligation on themselves, is the best preservative against the two pests of the age, Antinomianism on the one hand, and Perfectionism on the other.

We are well supplied with prayer-books, having received a donation of five hundred from Bishop White P. B. S.; for which we cannot but feel grateful to that Society, and particularly to its Treasurer, Mr. Musgrave of Philadelphia. We have also obtained 75 large prayer-books and other tracts, for which we are most grateful to the ladies of the Female P. B. S. A portion of these, as will be seen by our two reports, are in use over an extended region of the Territory. Tracts also we have had in a most munificent abundance from the N. Y. P. E. T. S., and Bibles and Testaments. And yet, alas! with the Bible and Tract we cannot give the will to read, we cannot compel perusal. We have had an interesting visit from Bishop Kemper. We believe he is satisfied with our efforts. And though in his services he wore the robes appropriated to his office, a thing before unheard of in this region, still we have heard no complaints, and we know that the dignified and impressive way in which he performed the solemn duties of the Episcopate, as well as the reverential suavity of his natural manner, have brought it close to the most careless, that the commission borne by an apostolic Bishop is not of man, neither by man, but of the Holy Ghost.

FROM THE REV. A HUMPHREY, MISSIONARY AT BELOIT.

Beloit, March 31, 1842.

Services have been continued in this mission as usual on Sundays. On Good Friday we had services. One infant has been baptized. A circle of industry has been formed among the ladies, the object of which is to labor for the promotion of the interest

of the Church in this village, and on the whole I think the prospects of the Church are more encouraging now than they have heretofore been. But one thing is certain, that unless we can obtain a house of worship, its progress must be very slow; could we obtain three or four hundred dollars in addition to what we can raise here, we could undoubtedly build a house, which would be of great advantage to us in our efforts permanently to establish the Church in this place. The difficulties attending the want of convenient houses of prayer, in this western country, are not among the least with which the missionaries have to contend.

INDIANA.

FROM THE REV. B. HALSTED, MISSIONARY AT NEW-HARMONY.

New-Harmony, March 31, 1842.

Our congregation has increased but little since the last quarter, though I trust and believe that an increased attention to religion has been excited, and that several persons feel a deep personal concern in the great salvation. Through the kindness of friends of the Church in Philadelphia, we have been furnished with a Sunday school library, &c., which we expect here in a few days; this will enable us immediately to commence a Sunday school. Hitherto I have been prevented by the state of the roads from going out into the neighboring country to officiate, but as the weather has now become tolerably good, I intend to do so as often as circumstances will admit. At the request of the Rev. Mr. Lamont I went over to Evansville early in Passion Week, and preached there on good Friday, and the evening of Easter Day, and assisted in the various services of that holy season. This I was the more glad to do, because I could not have week day services here, nor the communion on Sunday. On the Sunday before Easter I baptized two children in the presence of a large congregation, being the first public baptism ever held in the place.

FROM THE REV. G. B. ENGLE, MISSIONARY AT MICHIGAN CITY.

Michigan City, April 1, 1842.

In the early part of February I received a letter from the Rt. Rev. Bishop Kemper, stating that he intended to spend Sunday, March 13, with us. At that time I much feared we would not have one candidate for confirmation. However I commenced a pastoral visitation, and truly my heart rejoiced in God my Saviour, as I found, day after day, additional evidence that the Lord was doing among us a work of grace; that sinful mortals were becoming sensible of the necessity of pardoning mercy, and were looking to the proper source for its attainment. During the three weeks, closing with the Bishop's visit among us, 9 adults were baptized, 12 confirmed, and 13 new communicants added. One has been added since, and I have reason to hope that there are others of the congregation whose affections are becoming

more and more modified by divine influence, and who will ere long bow at the altar of the Redeemer, and seal the covenant between them and their God. Baptisms, infants 3, adults 8; confirmations 12; new communicants added 14; present number 40. Surely we have reason to be thankful that the Lord has blessed us in the increase of our number, and I trust in the increase of our devotion. The church has been open Wednesdays and Fridays during Lent, and in Passion Week, every day except Saturday; a goodly number attended these services.

FROM THE REV. J. B. BRITTON, MISSIONARY AT NEW-ALBANY.

New-Albany, March 31, 1842.

• The past quarter has been marked by great attention to the things of eternity, especially during the latter part of the season of Lent. A great excitement prevailed in some of the sects, and a deep and serious concern in our congregation, so that for two weeks, including Passion Week, I had services every day, and sometimes twice a day, and three times on the Lord's day. In these I was occasionally aided by the brethren from Louisville, and on two occasions by the Rt. Rev. Bishop of Kentucky. On Sunday, March 20, I baptized 11 adults. This was an occasion, you may suppose, of great interest, and was witnessed by a large congregation with deep emotion. On the Wednesday night following another was added to the fold by baptism, and I hope to have a few more before confirmation. We look for the Bishop on the 6th of April, when I hope to present a class of 20 or more for confirmation, in whom I trust the Holy Spirit has worked an abiding change. We have been indeed visited with the dew of God's blessing; old members are stimulated and new ones added, and the spirit of love dwells in our midst; for which tokens of the favor of a covenant-keeping Jehovah, his holy name be praised.

I trust that (though we are not yet entirely clear of debt, and the times hard, and the congregation poor) at the end of the year we shall go alone; and still, never have I felt so much the want of means to sustain my family.

A spirit of inquiry in reference to the claims of Episcopacy has been awakened simultaneously with the religious awakening here, and I have a great work in defending myself against sectarian attacks. I trust to maintain my ground in the spirit of meekness and fear, whilst I contend earnestly for the faith and order of the Church.

ILLINOIS.

FROM THE REV. SAMUEL CHASE, MISSIONARY AT ROBIN'S NEST.

Robins Nest, April 1, 1842.

Until within the last three weeks I have officiated alternately at Peoria, and Farmington. The congregations were uniformly respectable in number and attentive to the services; and it was with much reluctance, as well as mental agony, that by advice of

my physicians as well as my bishop, I have since refrained from preaching. I have, however, by assistance of the Rev. Mr. Stearns, my fellow tutor, and of Dr. Southgate, a candidate for orders, kept up the services sometimes by clerical and sometimes by lay services; but, I trust in a short time to be able to resume my regular appointments. I cannot remain idle when there is so loud a call for the ordinances of the Church all around me.

FROM THE REV. CHAS. DRESSER, MISSIONARY AT SPRINGFIELD.

Springfield, March 31, 1842.

Since my last quarterly report our church has been open for divine service 36 times, and I have officiated besides in Rochester and Jacksonville, each once. On the Sunday next before Easter, the bishop unexpectedly favored us with a visit, and while here preached four times and confirmed four persons. There has been an accession of five to the number of our communicants, three by renewal, and two communing for the first time at Easter. With the return of spring our Sunday school is reviving, and I trust also increasing in efficiency.

During the quarter provision has been made by subscriptions for liquidating a debt of near four hundred dollars, which has been hanging over the parish since the erection of the [temporary] church, and about one half the subscription has been paid. A lot eligibly situated, and worth seven or eight hundred dollars, has recently been given by a member of the vestry for the use of the parish, and five hundred dollars appropriated by the same individual towards the purchase of an organ whenever we shall have a suitable place to receive one. Another member of the vestry has offered eighty acres of land for similar purposes besides a liberal subscription in money; and good reason have we to hope, that within the next eighteen months we shall have a church completed not only adequate to our present wants, which are not large, but to the exigencies of a thriving metropolis.

It is much to be wished that other members and friends of the Church, holding unproductive property in the state, whether in the shape of town lots or lands, purchased with a view of speculation, would emulate the example of the gentlemen above referred to. At a very small sacrifice on their part, (for I presume there are few whose expectations of immediate wealth from buying and selling our untamed prairies have not been abandoned as chimerical), endowments, which would be of great value in the course of two or three generations, might be secured, and thus all the institutions of the Church needing endowment be established upon a permanent basis.

FROM THE REV. JOHN SELLWOOD, DISTRICT MISSIONARY IN PIKE,
HANCOCK AND ADAMS COUNTIES.

March 31, 1842.

In Pittsfield, Pike Co., I have officiated on two Sundays three
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times. The last Sunday I spent there I preached only once. It was considered best not to have more than one service as the congregation would be very small in consequence of a popular Campbellite preacher being there. Our prospects here are about the same as they have been for a considerable time ; they are not very encouraging : however, our people keep together, and I know that it is my duty to labor in faith and prayer, looking to God for his blessing to give success.

In Adams county I have officiated in the following places : at Fall Creek, on week day evenings twice. I had intended to have spent one Sunday there, but the day I was expected to do so, was when I was recovering from sickness. I was, however, able to go to church and conduct divine worship here. At Columbus I have preached once on a week day. At Mendon I have officiated on five Sundays, and also on the morning of Good Friday, when a respectable congregation was present ; in the whole I have preached here eleven times. Our prospects here are not more favorable than they have been for a considerable season.

In Hancock county I have officiated in the following places : one Sunday I preached in Duncan, in the afternoon, and in the morning and evening at Fountain Green. At St. Mary's I spent one Sunday, and preached twice, also twice on two week day evenings. At Camp Creek I spent two Sundays, and preached four times. At Carthage I have preached on week days six times, I also spent one Sunday there and preached once. I should have preached more than once on that day, but other denominations had the use of the same place (the court-house) for divine worship. I have had large and attentive congregations. A considerable portion of the citizens of Carthage, although not calling themselves Episcopalians, appear to be desirous that I should officiate there statedly a part of my time ; and, in order to have a suitable place for holding divine worship in, they are making an effort to raise a sufficient sum of money to purchase an unfinished brick building, which was erected some two years ago and intended for a congregational meeting-house. It is situated near the public square, and cost about a thousand dollars. There is some four hundred dollars debt on it, and the Congregationalists are unable to pay it, and it is offered for sale to us for four hundred and fifty dollars. The greater part of this sum has been subscribed, but we need some aid from abroad. If we could obtain some four hundred dollars, that sum would be sufficient to fit up the interior of the building and pay off the balance of the sum required for the purchase of it. A great and effectual door appears to be open here, and if we do not now enter, in all probability we shall not have such a favorable opportunity again for many years. To beg I am rather ashamed, but I am compelled to do so ; and I think the circumstances of the case justify my appeal for help to those who love our Zion, and are able to contribute to the support of the cause. I have been engaged in the work of the ministry between four and five

years, all of which I have spent as a missionary in this state. The Lord has in some degree blessed my labors; to him be the praise for what has been accomplished. With respect to externals I have had two churches erected for me, one at Quincy and one at Mendon, and now I feel it my duty to ask aid, through the Spirit of Missions, of Churchmen who possess the ability, to render it. Will they not permit me to be the humble instrument, in the hands of God, of having a third church consecrated to the worship of Almighty God, according to those forms which we so highly esteem? Should any feel disposed to render help they should do it immediately. Hancock is the county in which the Mormons are congregating, and this county forms a part of my district. Camp Creek, one of the places where I preach, is only twelve miles from Nauvoo, their head-quarters. Carthage is the county seat. Will not Churchmen, therefore, help a missionary in the West who is laboring in the midst of Mormonism (to speak of nothing else) to extend the Redeemer's kingdom by planting the Church in various places?

Two communicants have been added during the quarter, one at Columbus and one at Mendon, and both admitted to the communion for the first time. Collected for Domestic Missions at Pittsfield, 50 cents; at Mendon, \$3 50; and at Carthage, 62½—total, \$4 62½.

MISSOURI.

FROM THE REV. WM. HOMMANN, MISSIONARY AT JEFFERSON CITY.

Jefferson City, April 1, 1842.

I have but little to say except that I have been as usual engaged in the discharge of my duties with encouraging indications that my labors have not been entirely in vain. My public services have been fewer than usual owing to sickness, and affliction in my family; this added to other causes has entirely prevented my district appointments. Among the deaths within our limits during the last quarter was one of special interest to us from the circumstances connected with the case; it was that of a lady whom it was my duty and privilege as a minister of Christ, to visit, from time to time, through a protracted pulmonary affection. The greater part of her life had been passed, so far as I could learn, in indifference to religion, and having been educated in the Society of Friends, her views of religious truth were vague and indefinite. It was my endeavor faithfully to instruct her in the blessed truths of salvation, as revealed in the divine word and explained in the book of Common Prayer; and it was my exalted privilege to have satisfactory evidence that she cordially embraced the truth as it is in Jesus, being brought to rejoice in the pardon of sin and justification through the perfect righteousness of Christ. She leaned by faith upon the Rock of ages. This, I firmly believe, was her only hope. At her request I administered to her the sacrament of Holy Baptism. It was her desire and intention to have received the Holy Communion, but, by reason of her declining strength, and

the peculiar form her sufferings assumed, it was deemed inexpedient.

We have also been called to mourn over another death within our fold, in the case of a highly esteemed gentleman in the vicinity of the town, who had recently united with the communion of Grace Church. He was a man of sterling worth, and one of our most wealthy and independent planters, who, from his temporal circumstances, would doubtless have been a very valuable assistance to the Church. He had signified his readiness to become a liberal subscriber to the church building, but he has been called from our midst, and we know it is the Lord—let him do what seemeth to him good. Thus we have our trials as well as our encouragements. May they be sanctified to our spiritual welfare, and to God shall be the glory. Baptisms, 1 infant, 1 adult; Sunday school teachers, 12; scholars, 70.

FROM THE REV. T. E. PAINE, MISSIONARY AT PALMYRA.

Palmyra, April 1, 1842.

I have officiated regularly twice on Sunday, and once during the week, at this place. Four names have been added to our list of communicants. Baptism, infant, 1. Our congregations have been larger than I expected during the winter. We have strong prejudices to contend with, and I take it as a sign of increasing strength and prosperity, that there never has been so violent an opposition made to us and our principles here, as of late, by one or two of the leading sects—as I trust we gave no just cause for their attacks; for it has been my object, as far as possible, while setting forth what we hold to be the truth, to cultivate peace.

KENTUCKY.

FROM THE REV. A. F. DOBB, MISSIONARY AT FRANKFORT.

Frankfort, April 1, 1842.

Baptism, infant, 1; confirmed, 6; communicants added, new, 3—total, 21. Contribution for Domestic Missions, \$4 67. During the session of the legislature our congregations have been much larger, and we trust a favorable influence for the Church has gone already over the diocese. Many became acquainted with our beautiful services who had never heard them before, and expressed their admiration of the solemnity and appropriateness, declaring that were they residents of this place they would attend at least, if not unite with our Church. Owing to indisposition several services have been omitted during the quarter. At a time of more frequent services, when he had the assistance of two of his clerical brethren, the missionary trusts much good was done.

ARKANSAS.

FROM THE REV. WILLIAM SCULL, MISSIONARY AT FAYETTEVILLE.

Fayetteville, March 28, 1842.

I have just returned from Van Buren and Fort Smith, and

as the heat, together with the night fevers, has very much oppressed me, I shall make this report as concise as possible. According to appointment I preached on Christmas day at the house of Mr. J. C. Sumner, administered the communion to his father, recently from Vermont, and baptized 4 children. The distance to Mr. Sumner's is about thirty-five miles, and being anxious to have the Church service on the occasion, Mrs. Scull accompanied me; but we both became convinced that her visit, however important her aid might be, could not be repeated, at least not at the same season of the year. The river was extremely high, and could not be forded; we lost our way and wandered in the woods for two hours after night, with the waters upon one side and a precipitous mountain on the other. Thus we jogged along, like faithful helpmates, until waters, mountains, rocks, grape-vines and defiles, forbade our advance. We stopped; I called; some one at the distance of a half mile heard and came to us. We were conducted down the river, and at length crossed it in a canoe. There was but one room in the house in which we lodged. Here we were in the presence of a numerous family, and some six or eight men, who, according to the custom of the country, had met on Christmas eve to fire their guns and drink whiskey. The accommodations were none of the best, but they were freely given, and to us at the time they were good, and thankfully received. Briers and vines had nearly torn us to pieces. Mrs. S. had also been thrown from her horse.

These things are mentioned to take effect upon brethren who are comfortably located, but who at times may be remiss towards the missionaries of the Church; we need their prayers, their offerings.

During the last quarter I have baptized five infants; I have also preached at a place which before I had not visited. Here I found a few members of the Church, emigrants from England. On last Sunday I administered the communion to Mrs. —, the wife of the commanding officer at Fort Smith, and preached at Van Buren. At both places I have monthly appointments. As the distance to them is sixty miles, and the road leading to them extremely bad, it is impossible for me to do more. The Bishop wrote that he would procure a missionary for these places, which I hope he will be able to do shortly.

FOREIGN.

W. AFRICA.

JOURNAL OF THE REV. DR. SAVAGE.—*Concluded from page 86.*

Want of the vital principles of Christianity. Many, therefore, in this state of things, must be supposed to be influenced by motives not sufficiently pure; and if required to conform to the stricter parts of practical Christianity, may be expected to exhibit a corresponding defection. It is beginning to be discovered that "to be a white man," is not of necessity to be a

Christian; and, on the part of the missionary, it is beginning to be known, likewise, that greater difficulties exist in the way of making the *adult African* a Christian, than was first imagined. He is a being of strong passions, and, though there exists no great obstacle in his own religion, yet, in his love of old habits, there does: and the nearer these habits approach to the nature of *besetting* sins, the greater this obstacle.

Character of the Climate. The many deaths that have occurred at different periods, at Cape Coast, have given to it the character of being unfavorable to health. The main part of the settlement is elevated, and freely swept by breezes from the sea, two facts necessary to salubrity in Africa. An evident local cause of disease, in my estimation, lies in the stagnant pools within the native town, and the filthy habits of its inhabitants. Effluvia exceedingly unpleasant, are constantly evolved, and, at certain seasons, must prove very deleterious to the health of foreigners.

Some peculiar diseases.—Some local diseases exist here which are exceedingly repulsive, and one would suppose, much to be dreaded; but from their being so common, they seem to attract but little notice. They are, especially, the *guinea worm* and *elephant leg*; neither of which occur on the Ivory or Grain Coast. Both are known at almost all points on the Gold Coast.

The seat of the worm is the skin. It often burrows in the fascia of the tendons and muscles; but, most generally, may be traced by the fingers, feeling like a small cord beneath the surface. It makes its appearance externally by a small white vesicle, preceded and accompanied by severe pain and inflammation, often resulting in tedious ulcers, and sometimes in the loss of the use of the limb by permanent stiffness, or amputation. It may make its appearance in any part of the body, but the lower extremities are most frequently affected. Instances are related of its exit from the eye, and under the tongue. Two or more sometimes appear at the same time, generally but one. Their length varies from two to six feet.

The cause is not satisfactorily known. Various conjectures and theories have been started. Some say the rudiments are taken in by drinking the water, and others, through the skin in bathing, &c. The existence of the disease being known, and the subcutaneous cellular tissue of the lower extremities being its nidus, but little difficulty will arise in the mind of an *observer* as to its proximate cause, when he sees men, women, and children, as I have, bathing in pools of water green and evidently malignant from stagnation. The same is often used for drinking and culinary purposes by the natives.

The Europeans occasionally have it, who use the rain water kept in tanks. It is said never to have been detected in *tank water*. But, while at the mission house, I discovered, in the act of drinking, *two* in one tumbler, which, upon examination by the microscope, proved to be the true *filaria*, or this "Guinea

worm." They were about two lines in length, and upon the head of one, the *black speck*, seen through the vesicle as they first appear upon the surface, was distinctly visible.

Great care is required in the process of extraction. If broken it will be followed by protracted suppuration and extensive ulcers, leading often to loss of the limb. They sometimes recede from the surface once having made their appearance, and attack a distant part, or never re-appear during life.

The thought of being thus a prey to worms during life, I must acknowledge, is truly revolting; but, upon reflection, it may be asked, why should it be more than to disease in any other form? The unpleasantness of the idea lies, perhaps, like that of many others in the associations connected with it—*death* and the *grave*. There is, seemingly, an incongruity presented to the mind.

The other disease is the "*elephant's leg*," erroneously called elephantiasis; the latter, properly speaking, being a totally different affection. The leg is hard and enormously swollen, resembling in its thickened and wrinkled skin that of the elephant, from which fact it takes its name. As it occurs here it is probable the result of neglected or badly-treated intermittent fever. At the recurrence of almost every febrile paroxysm, the effusion increases. The disease soon becomes chronic; the great size and heavy wrinkles of the limb become permanent—and the parts at first acutely sensible to the pain from diseased action, ultimately lose their susceptibility almost entirely, when the patient is obliged to drag about with him this "*load of leg*," from which he can find no relief but in the grave.

The town of Cape Coast is laid out to some extent in streets, some of which are ornamented with shade trees, mostly the *Hibiscus popalneus*, which is evidently an exotic, probably from the East Indies, of which it is a native. Other species abound in Africa, though very few of them are described. There are ten or twelve handsome European dwellings erected, at different times, by the white residents, of stone, and mud, and stuccoed.

The predominant rocks are a handsome granite, and micaceous slate; upon an extensive bed of the latter, the castle and fort are built. It is found almost, if not quite, throughout the western coast, and extends indefinitely into the interior. Considerable quantities of a dull white quartz appear also. Some of the natives' houses are likewise built of these stones. Their town is said to number about 10,000 souls.

They have a good road extending into the interior about five miles, and leading to a handsome plantation improved by James Swanzy, Esq. Much credit is due to Mr. S. and the superintendent, Mr. Wilson, for its present appearance. They are attempting on a large scale the cultivation of the coffee tree, of which they have many thousand plants. The seed was introduced from the island of St. Thomas, in the Bight of Biafra, whence nearly all the "*African coffee*" is derived. It possesses a superior flavor.

Fruits and Flowers.—In the garden my eye was cheered with

the sight of the different culinary vegetables of Europe, growing with vigor. The grounds were ornamented with various tropical fruit trees, as orange, lemon, (sweet and sour) tamarind, Jaca tree, a species of the *bread* fruit, (*octocarpus integrifolia*,) &c. They were greatly mutilated by the Ashantees in their late war with the British, who overran the whole region. Large fields of corn were seen to have been entirely cut off by the locusts, who may be traced by like devastation far on to the westward.

In the vicinity may be seen the cotton plant, (*gossypium*) growing wild. A few years since Mr. Swanzy gave it a fair trial. It yielded well, and large quantities were exported to Europe, but without profit. His present enterprising attempt with coffee is attended with brighter prospects.

The Gold Coast is the region for the magnificent cotton tree, (*Bombax*) of which there are different species to be seen. The *B-heptaphyllum* is the one from which most of the canoes here are made. It grows to an enormous size, and affords canoes of large dimensions. Were it not for this provision, landing would be always more or less difficult, and often dangerous. The use of boats is dispensed with, while the canoe is more than a substitute for the safe landing both of persons and of cargo.

This happens to be the period when, what are called the "*customs of the New-Year*" are celebrated; in other words, the time of harvest. The new yam and corn are now coming in; an event which has been celebrated, from time immemorial, with debasing excesses, and the wildest extravagances. Among the Ashantees, and other large interior tribes, this season is observed with human sacrifices! but immediately on the coast within the influence of the forts, it is done with drumming, firing, dancing, screaming, drinking and fighting.

On these occasions, the wives of the caboceers, and other prominent men, appear in white dresses, (not of satin, nor muslins,) but of a substance like chalk rubbed over their bodies almost naked; while gold of the richest hue dangles in great profusion from the various points of their persons. I have seen some who could not have had on at a moderate estimate, less than three or four hundred dollars worth. In the interior, from which the greater part of the gold is derived, it is worn in astonishing profusion.

Gold, manner of obtaining it, &c.—The whole soil throughout the Gold Coast may be said to be impregnated with this precious metal, even to the water's edge. Women and children may be seen at almost any time washing the earth for gold, but especially after a heavy rain. It is most abundant after the rainy season; during which the water rushing down in torrents from the neighboring hills, bears onward this valuable deposit, enriching the plains, and the banks, and channels of the streams, in its course; and, thus is realized the poet's conception:

"Where Africa's sunny fountains
Roll down their golden sands."

The burthen of the African's prayer is, *rain to make the corn and yams grow, and bring down the gold from the mountains.* It is related of a negro from the interior, who had recently been made a slave and brought to the coast, that he was detected ardently praying for rain; when asked the reason, he replied that it might wash down gold from the mountains, and thus enable his friends to redeem him.

It is found in the interior below the surface of the earth, and occurs in quartz and sand-stone rocks, both of which, as I have seen them, are very loose in structure, which accounts for the increased quantity after a rain; as well as for its occurrence in sandy deposits. It is obtained mostly in very small pieces, and, from the predominance of these particulars, has received the general name of "*gold dust.*" It is so minutely divided, and extensively distributed, that seldom more than the value of fifty cents can be procured on the coast by washing all day; more often the half, or fourth of that sum only. Much of Divine wisdom appears in this minute division, and wide distribution. But little else than seeking gold would be done were it otherwise, and, even now, from its effects upon the character of the natives, it is pronounced "a curse" by the merchants themselves. Where it is found in the greatest quantities, there indolence and aversion to agriculture are proverbial. As the passion for rum is rapidly on the increase, and a small quantity of gold will procure the necessary quantity, that little is sought for with avidity for this gratification.

While here I procured a perfect specimen of the *goliathus drurii* (male) from Mr. Henry Smith, to whom I am indebted for many other favors.

Oct. 21st.—Having now waited three weeks for an opportunity to Cape Palmas without any prospect, I felt it my duty to proceed to Dix Cove, about 45 miles distant, where I could spend the interval in missionary effort, and inquiring respecting the more windward points.

22d.—Left Cape Coast at 5 P. M. in canoe by sea for Elmina; the waves were high and wind strong, so that we did not arrive till 8 at night. I was met at the landing by Mr. Simons, one of the principal merchants of the place, who, as he had done before, freely proffered me his house, and its many comforts. Though a native, one would suppose him to be a European in complexion, manners, and style of living. He has never been off the Gold Coast, yet speaks and writes the English and Dutch languages fluently.

Saw at Mr. Rhules' a female of the magnificent beetle, *goliathus drurii*, which in my eyes was worth double of the splendid gold chain of native manufacture exhibited at the same time as a greater curiosity. These beetles are erroneously called here, elephant beetles;—the latter is a *scarabæus* (*taurus* ?)—a genus totally different.

Difference of Climate between the Gold and the Grain Coasts.—While here, I had the privilege of examining the meteorological journal of Mr. Bartell, regularly kept for a number of years.—From this it would seem, that the average temperature on the Gold Coast, is about two degrees higher than on the Grain Coast. The heat during the "hot season," is generally acknowledged to be more oppressive than even this thermometrical difference indicates. This is confirmed by the established customs on these two sections of the coast.—*There* it is the custom, to suspend labor in the sun from 10 o'clock A. M. to 3 o'clock P. M. During these hours the Europeans likewise refrain from walking and travelling, and other ways of exposure to the sun. The contrary is the course on the Grain Coast. The same times, and number of hours for labor and travelling, are observed as in the temperate regions of Europe or America.

The same excess is remarked in reference to the violence, and quantity of the rains during what is called the "wet season." They are much more moderate on the Grain Coast than here, or in the same latitudes on the windward coast. This excess is observable at Montserrado, and increases as we approach Cape De Verd.

Dix Cove, 25th.—Left Elmina for this place at 10 o'clock on the night of the 23d in a canoe, and arrived at Secondee about 7 the next morning—distance 25 miles. Secondee is within the Ahanta tribe, has a small fort with a European commandant, under the jurisdiction of the Dutch. The native settlement is small, having been greatly reduced by the late war with the Dutch. It was in this vicinity, and by this people (in 1837) that the late governor general from Elmina was killed with six of his officers, all Europeans. Forces were subsequently sent out from Holland by which the natives were subdued, their chief hung, and towns destroyed. This settlement presents a very dilapidated and forsaken appearance, besides being exceedingly filthy. Since the re-occupancy, and repair of the Dutch Fort, the inhabitants are beginning to return, and the population is rapidly increasing. Probably not less than two thousand souls are now included in the two settlements (Dutch and English) who, in their pitiable condition, afford abundant material for a school, and the labors of a faithful missionary.

Departure from Secondee.—Left Secondee at 7 in the morning of the 25th, having been detained till a late hour by rain. After proceeding about four miles we came into full view of "*Tucoradee shoals*" upon which the heavy swells from the broad Atlantic break with terrific violence. They are laid down on Captain Owen's chart, as extending out six miles from the shore. The usual passage for canoes lies "between," so that the angry breakers are dashing and foaming upon both sides as we pass. One moment our frail bark was perched upon what might be called comparatively, a mountainous wave, and, then, balancing and trembling only for an instant, would shoot swiftly down into

the watery vale below, to rise again upon another and another, alternately plunging and rising by the force of paddles upon the long swells of the sea. At first it seemed to me positively dangerous, but the steady pull of the canoe-men, made more steady and strong by a song which *out-noised* the very breakers' roar, soon dispelled all alarm. Confusion becomes order, and discord melody, if in time of danger, they bring the assurance of safety. It was a pleasant sight to see the fishing canoes alternately rising and falling upon these tumultuous waters, affording so many cheering way-marks in our progress—at ten and eleven o'clock the sun began to pour down his perpendicular rays with a power before unfelt. The reflection from the surrounding waves added to the intensity of the heat, making us feel the evil of thus travelling by day, and long for the coolness of the past night. At twelve the welcome sight of the white Fort at Dix Cove was announced, and precisely at one we landed in safety, with lively emotions of gratitude to God for his protection. The distance from Cape Coast is about 50 miles.

Dix Cove.—Mr. Swanzy the commandant, has kindly invited me to take up my residence in the Fort. Here it is my design to remain till an opportunity for Cape Palmas shall occur;—it being an unoccupied field, I shall be able, in the interim, to labor in my capacity as a missionary.

Sunday night, Sept. 27.—I sent out among the inhabitants of the town the information that I would hold divine service in the school room, occupied by the government teacher, at 3 P. M. About 30 attended, most of whom could respond distinctly, having learned to read and use the prayer-book of the Church of England in castle school at Cape Coast.

Held service also at night when twenty-five attended, and engaged with much apparent seriousness in the service.

Tuesday 29th.—Held a Bible class at night—present the government teacher, who on necessary occasions acts as my interpreter, his wife, and eight young men, acting as clerks to the "merchants," who can read English remarkably well. It was conducted by questions and answers with suitable explanations, and application of the lesson. I took the names of all in the place who can read English, and found the number to be twenty-two, who were formed into a Bible class to meet twice in the week—(on Tuesday and Thursday nights.)

Wednesday 3d—Study of the Language.—Began the study of the Fantee language with Brown, the government teacher, who is a Fantee by birth. It is freely spoken by the Ahantas, indeed it may be said to be the common medium of communication between the intermediate tribes from Cape Appolonia, or Axim to Prampram below Accra, a distance of about 160 miles. Its reduction is highly important. Its acquisition is more difficult than that of the Grebo, from the many contractions by which it is strongly characterized. The degree to which this is carried is surprising. The initial vowel of a word preceded by a final vowel is almost

invariably dropped, and the word itself so incorporated into the preceding, as to make in many cases but one. Pronouns ending with a vowel very often drop the final letter and become incorporated with the preceding word if a verb. This is also the case with prepositions which make the contractions almost innumerable, and perplexing to the tyro.

The languages on the Gold Coast are far more copious than those at the windward; the people having had longer and more frequent intercourse with civilized nations.

Friday, Oct. 2d.—Visited a salt town about a mile distant. It stands upon the site of the town at which the chief of the tribe resided, which was destroyed by the Dutch, and the chief hung in 1837 by way of punishment, and revenging the death of seven of their officers, who had been killed in a previous skirmish.

The surrounding country is very much broken into hills, but in general possessing a good soil. The predominant rocks are a light and compact granite; red and loose white sand-stone. The yellow cotton tree, (Bombay pentandrum) abounds, affording large and excellent canoes.

At the town I saw a good forge, over the furnace of which was placed *Vulcan* in the figure of coarse red clay rudely manufactured. This was their Fetish, and is supposed to superintend the operation of making bill-hooks, hoes, &c.

Their intercourse with Europeans seems to have had little or no effect in doing away their superstitions; though in many respects they exhibit considerable advancement in civilization.

Change of quarters—Saturday, Oct. 3.—I have taken rooms at a rent of \$6 per month in the house of a native in town, not being able to perform strict missionary duty while lodging in the Fort. The house is made of mud stuccoed and whitewashed; has a centre sitting room twelve feet by eight and at either end a bedroom eight by eight. In the rear is an area of about twenty-five feet square, with walls continuous with the sides of the house, and having no covering, in which I hold my public religious services for the present.

Sunday 4th.—Attended service in the Fort at 11 o'clock; prayers were read as usual by the commandant. Preached in the school room at 3 P. M. Held a prayer meeting at night at my lodgings.

Monday 5th—A young man called to day to ask questions on some parts of the Bible. He could read well, and seems serious and intelligent. He desired to purchase a prayer-book.

Tuesday—Bible class at the school room—present twelve persons who can read well, besides others who could not. Subject—Parable of the talents; great attention observable, and apparently some interest felt.

Burning the dead; law in relation to those who commit suicide, (Thursday 8th.)—In a walk to day I met with a heap of calcined human bones; was informed that they were those of some one who had been dead many years. The commandant of the Fort

informs me that a custom exists among them of burying their dead under the floor of their houses, and at an indefinite period, reducing them thus to ashes to prevent their desecration. But I afterward ascertained that in this instance they were the remains of a man who had committed suicide by shooting himself in a fit of anger with another. Suicide, it is said, was formerly very common among the natives. A law passed a few years since in council at Cape Coast, that all guilty of this act should be burned to ashes, has greatly diminished its frequency.

Strange custom in relation to the birth of the tenth child.—Passed also a small enclosure of wicker-work, in the centre of which was a mere *shelter* for a woman within having an infant in her arms. It is their custom when a *tenth* child is born, to thus separate the mother from all society for a given number of days, allowing her food barely sufficient for subsistence. Before the Forts obtained their present influence, the infant was destroyed under the superstitious idea, that if permitted to grow up, it would prove "*a witch*" to the other members of the family, i. e., a constant cause of trouble, and disease; and at last death. The usual mode of destroying it, was *burying it alive*, and then *treading down the earth upon it*. It is said that this horrid practice is still continued secretly by some, and known to be so openly in the towns more distant.

The same shocking death follows in cases of congenital deformity. And many other customs equally barbarous are still in existence a few miles distant from the Fort.

Gross superstition.—Extending the same walk to a neighboring town, I witnessed an alleged consultation between a distinguished *Fetish Man*, and *the Devil*. A woman laboring under an obstinate disease had come considerable distance to have the cause divined, and the remedy prescribed. She was ordered to take her seat before this agent of the Evil One, who with an air of affected intelligence and profound mystery, sat upon a stone twirling in his fingers the instrument of this extraordinary communication. This consisted of eight cords united at the centre, and having each attached to it a fetish; one a shell, another the leg of a very small species of antelope, &c. These were counted over, and drawn through the hand collectively a given number of times, accompanied by a muttered prayer or communion with the grand author of the imposition—the devil.

The first declaration from the devil was that she *was not going to die*. A smile of joy at once lighted up the countenance of the invalid.

The Fetish man went over again his manipulations, when he declared the cause of her sickness to be *a ghost*. Repeating it for the third time, he announced with seeming honesty, and sympathy for the sufferer, that it was the *ghost of her mother crying for something to eat*. The remedy was, therefore, within the power of the afflicted woman, and she retired with a joyful countenance to administer the necessary food to "the spirit of the dead."

No doubt in many cases their superstitions operate powerfully upon the mind, and through the laws of sympathy, favorably upon the body. This is the grand secret of success in empirical practice ; and the regular physician, who does not keep an open eye to this consent of parts, overlooks an indispensable preliminary to skill and success.

Examination of natives with regard to human sacrifices.—At night I was present at the examination in the Fort of a native who had resided at Cape St. Appolonia, respecting the renewal of human sacrifices by the chief of that tribe, whose name for cruelty and blood, is second only to that of the Ashantee chief. A few months since at the death of his mother, 30 human beings were sacrificed to become attendants upon her spirit in the other world. It seemed evident that he had forfeited his pledge of gold dust given to the governor of Cape Coast for future good conduct.

Held my Bible class at night, at which were present an increased number, not less than 25, besides many around the door from curiosity who could not get in. Sixteen could read well. I explained the lessons, with urgent exhortation, through an interpreter.

Saturday 10th.—An old man came in to my room as I supposed to converse with me. I tried to show him the wickedness of his heart and ways in the sight of God. He freely acknowledged that "his heart told him that thing I spoke, was true;" he desired to become better, and *tried be so*, but he could not ; "his heart would not let him." This confession gave me an opportunity of opening to his mind the Christian doctrines of salvation, and urge upon him the necessity of the Holy Spirit. He freely acknowledged that "his heart told him, that if he served the devil in this world, he must go to him in the next." I pointed out the goodness, long-suffering, and forbearance of God towards him while in the practice of his superstitions and evil ways. He seemed to be affected and promised to keep in mind what I had said. I could but hope that upon so old a man, and one so seemingly interested, my words would take effect. It is a happy reflection, that the power is of God.

Five men have entered their names, and begun a course of improvement in reading, writing and cyphering. Two are quite rich and *caboceers* ; men of authority and influence. They are traders. The commandant of the fort informed me that he had often trusted them with thousands of dollars. Three can read quite fluently. Five others (adults) began at the same time with the alphabet. With these exercises I mingle such religious instruction as I think most proper ; always endeavoring to leave some religious truths impressed upon their minds.

Sunday 11th.—Questioned the school children before church ; read the service and preached in the school room at 11 o'clock. Preached at 3 P. M., in the yard in the rear of my rooms in town ; at both of which exercises, there were present about 25

adults, besides some women and children. Held a prayer-meeting in my room at night, which was crowded; many were at the windows and doors. At these meetings there are about fifteen, who can respond with accuracy and promptness. An impression has apparently been made by the services of the day; and I cannot but feel that good will be done.

CRETE.

From the failure of letters from the Rev. Mr. Benton since the insurrection which commenced in February, 1841, little is known of the history of the mission from that date.

The schools decreased in numbers until April, when they were closed for the succeeding five months, being re-opened in September last with renewed prospects of usefulness. The archbishop of the island having deceased, his successor has manifested a friendly disposition towards the mission.

Rev. George Benton, Canea, Dec. 23, 1840.—On the day following the examination I went to visit the archbishop, (then just arrived) and spent nearly two hours with him in conversation on various subjects. During this conversation he referred directly to the school, inquiring particularly the nature of the books put into the hands of the children, the general method or course of instruction pursued, and the particular object of its establishment. To all this I replied openly and without reserve, observing that the Holy Scriptures were the first books put into the hands of the children, that it was a common reading book for all classes, and on this was based whatever religious and moral instruction was given to the children. And after this the studies pursued by the pupils were the common branches of education, differing according to their proficiency and ability. As to the more direct object of mission establishments in the Greek Church, it was not to overthrow the Church or subvert religion, as had been often stated by the enemies of education in this part of the world, but to renew the pure knowledge of the gospel, and instil piety towards God into the hearts of men, and the general diffusion of education for which the Greek Church in the primitive ages was conspicuous. At the close of our conversation on this topic he said, the institution had been much abused and misrepresented to the patriarch, and he had heard quite a different account of it at Constantinople. He concluded by saying that if what he had heard of it since his arrival were true, no one could have any objection to it, and for his own part he was glad to learn that it was in a flourishing condition, and hoped that God would prosper it.

Mrs. Benton, Canca, Aug. 20, 1841.—"You will have learned by Mr. Benton's letters, that Crete has been disturbed by an insurrection, which at one time threatened to be very serious, but through the interposition of the English and French commanders of vessels of those nations stationed here, the insurgents have

all left the island, and as the people generally were averse to the attempt, they have returned with joy to their homes. Our annual examination of the school has, alas! for this year been prevented. From the commencement of the troubles in February, till the Easter holidays, the middle of April, the school dwindled down to half a dozen girls and about twenty boys. After the holidays the panic was so great that none could be induced to come, and indeed almost all had left the island. I have still however, my two girls who are making very good progress."

Mrs. Benton—Canea, Nov. 1, 1841.—We commenced school the last week in September, and have now about fifty in attendance in the girls department and about seventy in the boys. These numbers seem but small when compared with those we formerly had, but when we consider the restrictions that are put upon those that return, and the fear that many still entertain of the Turks, we cannot wonder that many are wanting to make up the number.

ATHENS.

Rev. J. H. Hill, Dec. 31st, 1841.—On the morning of the 21st, inst., I entered the port of Syra, where I found letters from Mrs. Hill, and other members of my family, of the 20th, announcing the joyful tidings that they were all well, and that all things under our care were going on prosperously. Although they had not heard when I was to leave New-York, (as I was in advance of my letters written on the 1st November,) there was a general expectation that I would be at home by Christmas. I found that the French steamer from Syra to the Piræus would be in quarantine 14 days as she came from Alexandria. Unwilling to remain at Syra until the next opportunity which would not be until two days after Christmas, I adopted a plan which was thought by some to be hazardous, but which I was convinced from some former experience was safe and practicable. I hired a small boat, (a row boat) in which I contrived to place all my baggage, and as the sea was smooth I at first intended to attempt the ancient classical mode of navigating these seas by rowing, but dreading the exposure to the *sun*, (the thermometer was at 80°) for perhaps two days or more, I thought of applying to the commandant of the French Government Steamer going to Athens in quarantine, to tow me behind, by which I should not be exposed to *contact* with the steamer, and would thus arrive in ten hours at the Piræus free pratique. My application, strengthened by a letter of introduction to the commander, succeeded, and I left Syra in this small frail bark to the surprise of many of my friends, who thought me mad to make such an attempt. The commander was kind enough to relax the steam at first, setting out in order to make trial of our boat, as the fear was she might be swamped in the wake of the vessel, but we found that the experiment answered admirably. I knew my men in the boat

and that it required nothing more than a steady attention to the helm. Thus I passed one of the most lovely nights I ever saw, with the cheering prospect of reaching my beloved home on the day I was so anxiously expected; and confiding in the providential care of my gracious Heavenly Father, who had brought me thus far in safety through the perils of the ocean, I felt as quiet as if I had been on shore. At daybreak we were off the Piræus (in nine hours from Syra,) and so casting off our ropes, we rowed up to the wharf, where I was greeted by the welcome of many of my anxiously expecting friends already assembled to meet me. I met my dear family at breakfast, and found truly that the blessing of the Lord had been with them, as well as with his unworthy servant. All were in good health—all were thankful to God for my arrival.

MISCELLANEOUS.

Interest felt in the Niger Expedition by the Liberated Africans of Sierra Leone.—The arrival of three steamers in the harbor of Freetown, on their way to endeavor to put an end to the slave trade, would naturally be regarded with lively interest by those who had themselves experienced its horrors; and it was a pleasing fact, recorded in our number for October last, that upward of 1500 natives attended the religious services held on the 28th of June, in St. George's Church, to implore the Divine blessing upon the undertaking.

June 29, 1841.—To-day, one of the captains, who appears to take a lively interest in all that concerns the welfare of Africa, was present at the quarterly examination of the monitors of our schools. After he had seen the progress made by them, he asked if some of them could accompany the expedition, for the purpose of learning engineering, and being otherwise useful. After a little consultation, some boys were asked, and sent to call their parents; but, to our surprise, though a considerable salary was offered, some of the parents refused to allow their children to go. Several boys were anxious; and the next morning I had a number of parents waiting, at an early hour, to see me about it. Upon talking with them, I found that they were not afraid of losing their sons, but, as they expressed themselves, they did not want their children to be taken out of the missionaries' hands. However, when I told them that they would be helping forward the work of God by this sacrifice, and that their sons would be under the care of the missionaries and schoolmasters going with the expedition, several hastened to Freetown, and offered their sons to the captains; and two from Bathurst, and four from other stations, were selected.

August 30.—After a stay of five days at the mouth of the river, during which time every preparation was made in the vessels which was deemed necessary, we left our anchorage on the 20th instant. The whole company was in excellent spirits, as well

as in the enjoyment, with no material exception, of bodily health. The prospect of seeing new countries, other people, customs and habits, and of entering upon the proper business of our mission, cheered and enlightened every heart. The first ten or twelve miles presented nothing interesting, the banks of the river on both sides being covered with mangroves. I thought that they would continue to a much greater distance, and was therefore not a little delighted when I observed their disappearance. In their places, the banks became covered with a great variety of trees, differing as much in size as in shades and varieties of color, extremely pleasant to the eye. We saw but a few persons the first day, and those whom we saw made their escape into the bush as fast as possible on our approach. On the second day we saw more; and some had the courage to come to our vessels in their canoes, but could not be persuaded to come on board. The "Wilberforce" separated from the other vessels in the afternoon, to examine another branch. The people were much alarmed at us in several villages, and crowded to the water-side armed; they had no intention of attacking us, but came to defend themselves. We had an interpreter on our vessel who could speak to them in the Brass language; and I observed that he always first told them that we were no Portuguese, but came as friends of the black people. Their apprehensions were generally soon removed; but still they could not put confidence enough in us to come on board. On the third day we entered the main river again, before the other vessels of the expedition. The country appeared beautiful, and the weather was uncommonly fine. On the evening of the sixth day we anchored at the creek leading to Ibo.*

Negotiations were immediately commenced with the King of Ibo, who came on board. Our objects having been largely and clearly explained to him, he expressed himself willing to enter into a treaty with England, and to abolish the slave trade altogether. He admitted that that was a hard thing; but, notwithstanding, agreed to all the proposals. Our interpreter, Simon Jonas, acquitted himself very well; he is a liberated African of Sierra Leone, and a member of our Church. He spoke most touchingly to the king of the miseries which slavery brings on the people at large; of the tears of their parents; the desolation produced to the country, and of the kindness of England in rescuing them from the hands of the Spaniards and Portuguese, making them free, and teaching them how to make this life comfortable, and to prepare for the next. The king listened to him with the greatest attention, and expressed his approbation and surprise very frequently. He could not have believed that slaves could be treated with so much kindness; that they were ill-treated he well knew.

The object of my coming, and my desires, were explained to

* The town of Ibo, or more correctly Abûh, is about 120 miles from the mouth of the river.

him by myself and my interpreter, when he expressed an earnest desire to have teachers sent to him and his people. He most readily confessed that he was ignorant of God, and dependent on "white man" for instruction. I directed Simon to read some verses of Scripture to him, which astonished him not a little. That white man should be able to read and write, he expected, as a matter of course; but that an Ibo slave should read was more than he could ever have expected. He seized Simon's hand, squeezed it most heartily, and said, "You must stop with me; you must teach me and my people; you must tell it to the white man; I cannot let you go until they return from the country." He could not be diverted from his object, but insisted on Simon's remaining; to which, after much consideration, we agreed. I much wish that he had more knowledge, and was better qualified for teaching, as a great door is opened to him. I have had an opportunity of watching him daily for the last ten or twelve months, and I believe him to be a sincere Christian. He has a correct knowledge of our religion, and I believe that he joined the expedition with a desire to do good to his country-people. I trust that he will daily pray for Divine direction, and be made the instrument, in the hands of God, of much good to his benighted countrymen.

This occurrence proves that the objection so often raised—that the Africans would not listen to their own country-people, if they were sent to them with the Gospel—is perfectly groundless. The King of Ibo is willing, yea anxious, to hear of *the wonderful works of God*, from the lips of one of his own country-people, formerly a slave. I am also confirmed in my opinion, that Sierra Leone will yet become, like Jerusalem of old, a centre from whence the word of God will go forth to many a benighted tribe of Africa. And I call upon the members of the Church Missionary Society not to slacken their efforts, and not to spare their money or exertions, toward accomplishing so great and glorious an end, by all the means in their power. I must be the more earnest in my entreaties for native agency, as the place appears to me to be very unhealthy, and prejudicial in a high degree to European constitutions. The town is an entire swamp at present: I was obliged to walk up to my knees in mud to the very door of the king's palace. Mr. Laird and Mr. Lander must have seen the town at a more favorable season, from the description which they give of it. A few pious intelligent Ibo men—there are such at Sierra Leone—might be further instructed by the missionaries, and a schoolmaster or two might, no doubt, be obtained for them.—*Miss. Register*.

JURISDICTION OF THE BISHOP OF JERUSALEM.—The Bishop of the United Church of England and Ireland at Jerusalem, is to be nominated alternately by the Crowns of England and Prussia, the Archbishop having the absolute right of veto with respect to those nominated by the Prussian Crown.

The Bishop will be subject to the Archbishop of Canterbury

as his Metropolitan, until the local circumstances of his bishoprick shall be such as to make it expedient, in the opinion of the Bishops of that United Church, to establish some other relation.

His spiritual jurisdiction will extend over the English clergy and congregations, and over those who may join his Church and place themselves under his Episcopal authority in Palestine, and for the present, in the rest of Syria, in Chaldea, Egypt and Abyssinia ; such jurisdiction being exercised as nearly as may be, according to the laws, canons and customs of the Church of England ; the Bishop having power to frame, with the consent of the Metropolitan, particular rules and orders for the peculiar wants of his people. His chief missionary care will be directed to the conversion of the Jews, to their protection, and to their useful employment. He will establish and maintain, as far as in him lies, relations of Christian charity with other churches represented at Jerusalem, and in particular with the orthodox Greek Church ; taking special care to convince them, that the Church of England does not wish to disturb, or divide, or interfere with them ; but that she is ready in the spirit of Christian love, to render them such offices of friendship as they may be willing to receive.

A college is to be established at Jerusalem under the Bishop, whose chaplain will be its first principal. Its primary object will be the education of Jewish converts ; but the Bishop will be authorized to receive into it, Druses and other Gentile converts : and if the funds of the college should be sufficient, Oriental Christians may be admitted ; but clerical members of the orthodox Greek Church will be received into the college, only with the express consent of their spiritual superiors, and for a subsidiary purpose. The religious instruction given in the college will be in strict conformity with the doctrines of the United Church of England and Ireland, and under the superintendence and direction of the Bishop.

Congregations, consisting of Protestants of the German tongue, residing within the limits of the Bishop's jurisdiction, and willing to submit to it, will be under the care of German clergymen ordained by him for that purpose ; who will officiate in the German language, according to the forms of their national liturgy, compiled from the ancient liturgies, agreeing in all points of doctrine with the liturgy of the English Church, and sanctioned by the Bishop with consent of the Metropolitan for the special use of those congregations ; such liturgy to be used in the German language only, Germans, intended for the charge of such congregations, are to be ordained according to the ritual of the English Church, and to sign the articles of that Church ; and in order that they may not be disqualified by the laws of Germany from officiating to German congregations, they are, before ordination, to exhibit to the Bishop a certificate of their having subscribed, before some competent authority, the confession of Augsburg.

The rite of confirmation will be administered by the Bishop to the catechumens of the German congregations, according to the form used in the English Church.—*Eccl. Gaz.*

INTELLIGENCE.

ATHENS.—Miss F. MULLIGAN, having regained much in health and strength by her visit to this country, sailed on her return in the *Virginian*, on the 14th April, for Liverpool. During her stay here, her representations have availed in raising funds pledged for five years, for the support of an additional number of beneficiaries in the Athens mission, at 80 dollars each per annum.

CONSTANTINOPLE.—The missionaries have had several interviews with the patriarch of the Greek Church, presenting a letter of introduction from several of our Bishops, and following it with explanations of the objects of the mission, &c. The Patriarch, after satisfying himself that the mission had no connection whatever with any political movement, received the missionaries with increasing freedom and kindness of manner, inviting them to less formal interviews. The result it is hoped will, in the overruling Providence of God, be favorable to the great objects of the mission. Mr. Southgate has been much employed in promoting the application of the Syrian Church, for aid against Papal encroachments, and has much endeared himself to that people, whom he had recently visited, by his interposition in their behalf. The full journal of his second visit to Mesopotamia, it is hoped, will be commenced in the next number of this work. The Rev. Dr. Robertson and family were preparing to leave for the United States in April.

MR. SOUTHGATE'S NARRATIVE.—It is stated on good authority that testimonials in favor of the accuracy of this work are by no means wanting. One gentleman, fifteen years resident in Persia, speaks of the part of it on that country, as the most accurate account extant. Another who has resided ten years in Turkey, and who has given much attention to the Mohammedans, says that the views of their religion contained in the Narrative, are the most minutely correct that he has ever seen, and the only one that he knows of to be depended upon. The Board of Directors of the East India Company in London, it is understood, have made the Reports in the Narrative the basis of an arrangement for an overland mail route to India by Bagdad.

WESTERN AFRICA.—The Rev. Dr. Savage, Cape Palmas, Jan. 6th, speaks of the members of the mission as being all in usual health. The Journal of Dr. S. of his visit to the Gold Coast, which has been given in full at pages 11, 43, and 78, is concluded in the present number.

The Rev. S. H. TYNG, D. D., who sailed for England April 1st, has been appointed by the Foreign Committee to represent that department of our Missions during his visit abroad.

DOMESTIC MISSIONS.

DIOCESE OF NEW-HAMPSHIRE.

Manchester, St. Michael's Church,	-	-	8 00—	\$3 00
DIOCESE OF MASSACHUSETTS.				
Boston, St. Matthew's Church,	-	-	7 00	
" St. Paul's Church, (Miss. Assoc.,)	-	-	14 64	
" Mrs. T. G. Fessenden, \$5 for Kemper College,	-	-	10 00	
Lowell, St. Ann's Church,	-	-	48 00	
Wilkinsonville, St. John's Church,	-	-	11 58—	91 22
DIOCESE OF CONNECTICUT.				
New-Haven, Trinity Parish, for Evansville, \$20; for Flint, \$25,	-	-	45 00	
New Milford, St. John's Church, (one half,)	-	-	17 50	
Monroe, St. Peter's Parish, (Miss. Assoc.,)	-	-	32 50	
Waterbury, St. John's Church, for Church at Flint, Mich., \$50;	-	-		
towards the salary of the Missionary at Flint, \$50,	-	-	100 00	
Woodbury, St. Paul's Church, (for Southport, Wisconsin,)	-	-	5 00—	200 00
DIOCESE OF NEW-YORK.				
New-York City, Church of the Nativity, (one half,)	-	-	11 50	
" Young Men's Education and Miss. Soc.,	-	-	187 50	
" (Anonymous,) \$5; do. for Ch. at Flint, \$5;	-	-		
sundry persons, for Church at Evansville,	-	-		
\$33 25; W. J. Edson, for Bishop Kemper's	-	-		
Mission, \$1,	-	-	44 25	
Poughkeepsie, St. Paul's Church, Ladies' Sewing Society, \$16;	-	-		
Mrs. Michaels, \$20,	-	-	36 00	
Troy, St. Paul's Church, (one half,)	-	-	68 50—	347 75
DIOCESE OF NEW-JERSEY.				
Perth Amboy, St. Peter's Church,	-	-	1 00—	1 00
DIOCESE OF PENNSYLVANIA.				
Brownsville, Christ Church, (two ladies,)	-	-	4 00	
Honey Brook, St. Mark's Church,	-	-	5 25	
Philadelphia, St. Peter's Church, (a member,)	-	-	5 00	
" St. Andrew's Church, (for Church at Bangor, Me.,)	-	-	100 00	
" Miss. Box, (for Davenport, Iowa,)	-	-	5 00	
West Vincent, St. Andrew's Church,	-	-	10 00—	129 25
DIOCESE OF MARYLAND.				
Baltimore, St. Peter's Church, \$5; two ladies, \$30,	-	-	35 00	
Hancock, St. Thomas' Church,	-	-	10 00	
Calvert Co., All Saints' Parish, (one half,)	-	-	7 12	
Upper Marlboro, Trinity Church,	-	-	30 00	
Miscellaneous, S. S., \$20; Mrs. Gough, \$2; (two young ladies,	-	-		
Mrs. Gough's School,) \$2,	-	-	24 00—	106 13
DIOCESE OF VIRGINIA.				
Alexandria, D. C., (for Church at Evansville,)	-	-	5 00	
Amherst, Co., W. M. Waller, for do.	-	-	1 00	
Bedford Co., (Anonymous,) do.	-	-	5 00	
Clarke Co., (Millwood Parish,) do.	-	-	20 62	
Fairfax Co., Miss Fairfax, do.	-	-	5 00	
" Miss Herbert, do.	-	-	5 00	
Lexington, H. Norgrave, do.	-	-	5 00	
Lunenburg Co., (a family,) do.	-	-	5 00	
Madison Co., A. Twyman, \$5; Mrs. C. Twyman, (for Jubilee	-	-		
College,) \$5; D. R. Warnock, \$20; a friend to Missions, \$2 50,	-	-	32 50	
Mt. Ida, D. C., Miss E. A. Selden,	-	-	5 00	
Orange Co., St. Thomas' Church,	-	-	20 00	
Prince George Co., (Merchants' Hope Church,)	-	-	2 50	
Petersburg, St. Paul's Ch., (for church at Evansville,)	-	-	11 00	
Staunton, Trinity Church, (one half,)	-	-	30 00	
Wheeling, St. Matthew's Ch., (one half,)	-	-	17 50	
Anonymous, for church at Evansville,	-	-	37 50	
" " " "	-	-	5 00—	175 49
DIOCESE OF SOUTH-CAROLINA.				
Columbia, Trinity Church,	-	-	45 00—	45 00

DIOCESE OF MICHIGAN.		
Clinton, St. Paul's Church, (a missionary station,) - - -	1 50—	1 50
DIOCESE OF OHIO.		
Cincinnati, St. Paul's Ch., Miss Longworth, - - -	8 50	
Centreville, ——— Church, (a missionary station,) - - -	1 00	
Franklin Mills, Christ Church, (a missionary station,) - - -	2 12	
Springfield, Christ Church, (a missionary station,) - - -	4 00—	15 62
DIOCESE OF INDIANA.		
Evansville, St. Paul's Church, (a missionary station,) - - -	5 00	
La Porte, St. Paul's Church, (a missionary station,) - - -	3 00	
New Albany, St. Paul's Church, (a missionary station,) - - -	3 43—	11 43
DIOCESE OF ILLINOIS.		
Albion, ——— Church, (a missionary station,) - - -	2 50	
Carthage, Zion Ch., (part of a missionary station,) - - -	63	
Galena, Grace Ch., (a missionary station,) - - -	3 00	
Jacksonville, Trinity Ch., (a missionary station,) - - -	5 08	
Mendon, Zion Ch., (a missionary station,) - - -	3 50	
Pittsfield, St. Stephen's Ch., (part of a missionary station,) - - -	50	
Tremont, Christ Ch., (a missionary station,) - - -	3 97—	19 10
DIOCESE OF KENTUCKY.		
Danville, Trinity Church, (a missionary station,) - - -	6 00	
Elizabethtown, ——— Ch., (part of a missionary station,) - - -	2 00	
Frankfort, Ascension Ch., (a missionary station,) - - -	4 67—	12 67
DIOCESE OF TENNESSEE.		
Franklin, St. Paul's Church, (a missionary station,) - - -	4 60—	4 80
DIOCESE OF MISSOURI.		
St. Louis, St. Paul's Church, (a missionary station,) - - -	2 18—	2 18
DIOCESE OF ALABAMA.		
Churches at Florence and Tuscumbia, (a missionary station,) - - -	3 10—	3 10
DIOCESE OF FLORIDA.		
Jacksonville, Trinity Church, (a missionary station,) - - -	4 00	
St. Augustine, Trinity Church, (a missionary station,) - - -	8 00—	12 00
WISCONSIN.		
Fort Atkinson, (part of a missionary station,) - - -	1 25	
Southport, (a missionary station,) - - -	5 00—	6 25
Total contributions since June 15, (ten months,) \$20,159 05	Total,	\$1,192 49
Total amount of payments since the same date, \$23,776 73		

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th March to 15th April, 1842.

NEW-HAMPSHIRE.		
Claremont, Union Ch., Female Charitable and Miss. Soc., - - -	18 00—	\$18 00
VERMONT.		
Bethel, Christ Church, - - -	6 00—	6 00
MASSACHUSETTS.		
Cambridge, Christ Church, Miss. coll., - - -	5 00	
Lenox, Trinity Church, Christmas coll., - - -	8 50	
Lowell, St. Ann's Church, Miss. coll., - - -	30 00	
Salem, St. Peter's Church, Miss Rust, annual contribution, support of pupil in Africa, - - -	15 00—	58 50
RHODE-ISLAND.		
Bristol, St. Michael's Ch., Monthly Concert, towards support of Martha D. Coggeshall, asst. teacher, Africa, \$20; Dr. De Wolf, for do., \$20; S. W. Perry, Esq., \$20, - - -	60 00	
Newport, Zion Church, - - -	30 78	
Wakefield, Church of the Ascension, a member, - - -	5 00—	95 78
CONNECTICUT.		
Glastenbury, St. Luke's Ch., Easter offerings, - - -	8 65	
Munroe, St. Peter's Ch., Miss. Assoc., - - -	18 50	
New Milford, St. John's Ch., half, - - -	17 50	
Trumbull, Christ Ch., - - -	3 00	
Waterbury, St. John's Ch., 2d payment of 3d year support of Sarah Morgan at African Mission, - - -	10 00	
Woodbury, St. Paul's Church, - - -	5 00—	62 65
NEW-YORK.		
Cooperstown, Christ Church, - - -	9 00	

ACKNOWLEDGMENTS.

Delhi, Charles Marvin, for Africa, - - - - -	5 00
Herkimer Co., Fairfield and Norway Mission, - - - - -	4 00
New-York, St. George's Ch., Ladies, for support of a pupil at Athens, first payment, - - - - -	80 00
" St. Mark's Ch., Easter coll., - - - - -	130 00
" Church of the Ascension, Ladies, for support of a pupil at Athens, first payment, - - - - -	80 10
" Church of the Nativity, Easter offerings, - - - - -	11 50
" St. John's Chapel, towards support of a pupil at Athens, first payment, - - - - -	30 00
" Family mite box, - - - - -	2 16
" do. do. - - - - -	2 00
" Two Ladies, for ed. of a youth in Africa, - - - - -	20 00
Troy, St. Paul's Ch., for Ch. at Galveston, \$50; for Foreign Missions generally, half, \$18 50, - - - - -	68 50
Williamsburg, L. I., St. Mark's Ch., for Africa, \$3 25; Individual of do., \$1, - - - - -	4 25—446 51
WESTERN NEW-YORK.	
Rochester, St. Luke's Church, from a member for China, - - - - -	5 00— 5 00
PENNSYLVANIA.	
Bellefonte, St. John's Church, - - - - -	10 00
Brownsville, Christ Church, two ladies, - - - - -	4 00
Holmesburg, Emmanuel Chapel, for Africa, - - - - -	50
Philadelphia, St. James' Church, colored class, for Africa, - - - - -	5 00
" Gloria Dei, Female S. school, for Africa, - - - - -	10 00
" Northern Liberties, St. John's Church, Ladies Miss. Assoc., - - - - -	50 00
West Vincent, Honey Brook and St. Andrew's Church, - - - - -	10 00— 89 50
MARYLAND.	
Annapolis, St. Ann's Church, - - - - -	5 00
Ann Arundel Co., All Hallow's Parish, - - - - -	10 00
Baltimore, All Saints Ch., 2 communicants for Africa, - - - - -	10 00
" Co., Sherwood and St. John's Parishes, - - - - -	10 51
Kent Co., Chester Parish, Rev. C. F. Jones for Africa, - - - - -	8 57
Calvert Co., All Saints' Church, half, - - - - -	7 25
Frederick, All Saints' Parish, for Athens, - - - - -	40 00
Hagerstown, St. John's Parish, Female Miss. Assoc., half, - - - - -	60 00—151 33
VIRGINIA.	
Aldie, part of the proceeds of the Sunday practice of a physician, Alexandria, D. C., Miss Winter, \$5; Misses M. and J. Mandeville, \$5; for instruction of Native teachers at Athens, - - - - -	20 00
Hamstead, Mrs. Martha C. Stuart, for Greece, - - - - -	10 00
Prince George Co., Merchants Hope Church, - - - - -	5 00
Richmond, Christ Church, Female Soc., - - - - -	2 50
Staunton, Trinity Church, half, - - - - -	30 00
Williamsburg, from a friend, for ed. of Margaret or John Page at Athens, - - - - -	30 00
Wheeling, St. Matthew's Church, half, - - - - -	17 50—145 00
SOUTH-CAROLINA.	
Charleston, St. Stephen's Chapel, Miss. Lecture, - - - - -	5 95
" Pendleton, Female Miss. Assoc., - - - - -	35 30
" St. Michael's Ch., \$17 17; for Texas, \$1, - - - - -	18 17
" St. Andrew's Parish, - - - - -	20 00
Columbia, from a friend to Foreign Missions, by the hand of Rev. P. J. Shand, - - - - -	100 00
" Trinity Ch., Ladies' Working Soc., for Mrs. Boone, China Mission, \$30; offerings, \$25, - - - - -	55 00
Radcliffborough, St. Paul's Church, - - - - -	40 00
Winyaw, Prince George's Parish, Miss. Boxes, - - - - -	4 66—279 08
OHIO.	
Massillon, St. Timothy Church, - - - - -	20 00
Pequa, St. James' Church, - - - - -	30 00— 50 00
KENTUCKY.	
Lexington, Christ Ch., S. S., 1st Class for Africa, - - - - -	2 00— 2 00
MISSOURI.	
St. Louis, St. Paul's Ch., - - - - -	4 00— 4 00

\$1,413 35

(Total, since June 15, \$20,901 01.)

The Spirit of Missions ;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

JUNE, 1842.

No. 6.

CORRESPONDENCE.

FOREIGN.

REPORT OF A VISIT OF THE REV. H. SOUTHGATE TO THE SYRIAN CHURCH OF MESOPOTAMIA, 1841.

I HAD hardly dismounted from my horse at Mossoul before my arrival was greeted by two Syrian deacons, one of them, on account of his riches the leading man among his people in that city, and the other one of the most learned among the clergy. They hailed my coming with great joy, and with demonstrations of cordial confidence, which placed me at once at my ease. My worthy friend Rassam, to whom I had written several months before, informing him that I would (God willing) be in Mossoul by the middle of June, had prepared my way for me, and as he knew well all my plans and designs, he was able to make my coming altogether acceptable. It was the 14th of June when I dismounted at the gate of the consulate, worn and weary from my journey across the desert. The consul had expected me that very morning, and, notwithstanding the great difficulties which I had encountered in my journey, I arrived true to my word. The sound of English, and the sight of friendly faces just after I had parted from my barbarous companions of the desert, fell like a sunbeam on my heart. I left the last of my Arab escort in the street, and as soon as I had crossed the threshold of the consul's gate, found myself among people in European dresses, and heard a hearty—*How do you do?* in my own tongue, which sounded like music just then, and beheld around me a little oasis of European comforts. I was too much exhausted to converse with my Syrian friends, and they left me promising to come in the afternoon. The last bed on which I had slept was the ground, and the last pillow a stone. I now stretched myself upon something that reminded me of other

lands, and fell into the sweet sleep that follows fatigue. At noon I was awake, my Turkish travelling dress exchanged for my own garb, and arrayed in my priestly robes was bowing with the consul's family in the solemn worship of the Church. In the afternoon the Syrians came in and my first inquiry was for their Bishop. He had gone to Constantinople on business. I delivered to them for him a copy of the Arabic translation of the Liturgy, and required them, in my name, to lay it before him on his return.* This they promised to do, and we turned to talk of other things. In the absence of the Bishop they, with one or two others, were acting as chiefs of the nation. I learned from them that there were two schools among the Syrians in the city, containing about 150 scholars. One of the deacons, at the Patriarch's request, was acting as teacher of one of them. The other was under the charge of a priest. The only learning taught in them was ancient Syriac, Arabic, and penmanship, and these in a very imperfect way. Yet their character was so much superior to any thing that had been known before in the city, that their establishment had been regarded as quite a phenomenon. The deacon lamented the insufficiency of the instruction given in the schools, but said it arose from the want of text books. None of the sciences commonly taught in American schools are known among the Syrians. Grammar, Geography, Arithmetic, Geometry, Algebra, and all other branches of Mathematics, History, Intellectual and Moral Philosophy, Chemistry, Natural Science, in all its departments, and every thing else that goes to make up a good education, are unknown to them even by name. I promised to supply some elementary books, which should first be submitted to the Bishop, and if approved by him, introduced into the schools.† The instruction in languages is exceedingly imperfect. The boys are taught to read Arabic which they understand, because it is their vernacular tongue. Syriac is their ancient national language, but it is learned in Mossoul as a dead language is among us, or rather, I should say, still more imperfectly, for the boys are only taught to read it by rote, as a parrot speaks, without understanding any thing of the meaning. The object of the instruction is to enable them to join in the services of the Church, which are in the ancient Syriac. It is on many accounts unadvisable to attempt to introduce a modern version of the Liturgy, and this, if it were to be done, it is not our business to interfere with. But it is an object of great importance to revive the knowledge of the ancient national tongue, which all ardently desire; and this revival itself would be enough to impart new life to the Syrian church, always acknowledging the inefficiency of the best instruments without the aid of the

* I have since seen him and given him a copy myself. Jan. 17, 1842.

† Such books procured, submitted to Episcopal inspection, and approved Jan. 17, 1842.

good Spirit. Their Liturgy embraces a religion nearly or quite as pure as our own. In some particulars relating to worship, it is even more primitive than ours. It was formed when life was most vigorous, piety most ardent, and the standard of christian obedience most exalted in the Church. What an invaluable blessing! Where would the Syrian Church now be without its Liturgy? What store-house of doctrine would it have had? What safeguard against error and corruption? What standard to which it might return? *The Bible* surely, one will say. True, most true; but by what way should it go back to the Bible, supposing it to have fallen into deep error? Without any such standard as a Liturgy, it would have believed its errors to be the truth and would go back to the Bible, only to defend them. This is the way with all errorists. But in their Liturgy they have the great truths of the Bible drawn out and set in order, and this done when Christianity was in its pristine purity. If they are in error, the forms which are constantly in their hands, the services which they hear every morning and every evening condemn them. It need only that they understand the language in which it is conveyed. I am happy to say, however, that I do not believe the Syrian Church to have fallen into any great error, if into any at all, excepting the practical failings which arise from having lost so much of the power of religion, and which will be dispelled like mist when that power is restored. When the light of their incomparable Liturgies shall once more dawn upon them through the knowledge of the ancient tongue, their religion will arise in beauty and loveliness, their candlestick now hid, will be displayed, and their light, now concealed beneath a bushel, will be set upon a hill. They will have no tedious way to retrace through intricate mazes of error. They will not break into schisms, because they have a common standard which they all love. They will find themselves surrounded by all the holy doctrines and forms of religion—of the religion of the Bible and of the early Church. It is its spirit, its life, its energy, that will be restored. How simple, how sure and how safe is the remedy! It is not ours to impart to them the treasures of everlasting life. They have them already. Blessed, consoling thought! Our work is one of fraternal love. We have nothing to break down, nothing to revolutionize. We have only to open their own store-house and pour out its hidden treasures in a living stream to make glad the city of their God. I consider therefore, the revival of the ancient Syriac tongue as a great work to be done in the Syrian Church. For this purpose it should be made, in part at least, the vehicle of instruction, for I would not exclude Arabic, which, as it is the language of the country, should not be neglected. The Syrian youth should be taught to read, and understand, and converse in Syriac. The books of instruction that are wanting should be prepared at least in part in that language. It should be made the language of home as well as of the Church. The Syrians themselves

would rejoice at its restoration. They would regard it as a blessing to the nation and the Church. The two schools at Mossoul are the best to be found among them, and from what I have said of these institutions, it must be evident that they are wholly inadequate to the great objects of education, to say nothing of the fact that even this small pittance is withheld from the girls who are brought up in utter ignorance. There is needed a seminary of a high order for the training of teachers, who shall afterwards be sent out into the cities and villages of the nation to diffuse every where the light of sound learning. With this system of education, religious instruction should go hand in hand. But it should be instruction in the Church and by the Church. We have little or nothing to supply in this department. The services of the Church, and its theological standards, afford abundant material. It is only necessary to bring them into use. This, too, the Syrians fervently desire, but they have not the means. The nation is poor, worn down by oppression. There is not sufficient energy left to commence a course of improvement. They need friends and benefactors. Their ancient theology lies scattered in books, many of which are rarely to be found. They are preserved only by the slow and expensive labor of the pen, and who is to perform this labor where there are few, very few, able to purchase them. They need the aid of the press to preserve these treasures, and scatter them, like healing leaves, far and wide. They need the press, too, for the multiplication of books of instruction in the various departments of learning. Who will bestow upon them the blessings of the press? From school cards up to the text-books of science they are wholly destitute. Who will supply this deficiency? It is ours. We have undertaken the work—and in the strength of the Lord we will not turn back. There are hearts in the Church that will respond to this appeal. There are hands ready for the work. If it is ours, there are those who will acknowledge the call. The Lord will provide the instruments. I know that I do not speak to unwilling minds. I know my beloved Church too well to believe that it will be deaf to an appeal from any suffering and neglected member of the body of Christ. If one member suffers the other members suffer with it. This is the law of christian unity. O! let us not forget this law. As we love the Church, the pillar and ground of the truth—as we love the Saviour, who has taught us to be one, as he and the Father are one—as we acknowledge in ourselves the spirit of adoption by which we are made common children of a common Parent—as we prize our own inestimable privileges, and would rather die for them than that they should be lost to ourselves or our children, let us not forget the law of unity. Let no considerations of earthly unbelief mar our faith, or impede our efforts. Our God is all-powerful, and the Church is able to do her duty. Listen, then, fathers and brethren, while I still plead for a holy cause—a cause no more mine than yours. Listen to all I have to say

with a candid mind ; listen, and then judge. Through my own poverty of mind and speech I may fail to express the depth and fulness of my convictions. But, oh ! if God should give me grace to plead as powerfully to others, as the voice of duty pleads in my own heart, I know I shall not speak in vain.

I have already made some allusions to the Syrian schools in Mossoul. When the present Patriarch returned from Constantinople in 1838, he visited most of the towns and villages of his people as far south as Aleppo, and established every where schools for the instruction of the children, and appointed teachers. These schools still continue. At least nothing is known to the contrary. So unfrequent is communication between different parts of the country, that half of them might indeed die without its coming to the knowledge of the Patriarch. The best of these schools are those at Mossoul. There, as you have seen, they are very imperfect both in the means and mode of instruction. In other places they are hardly worthy of the name of schools. Nothing that is useful is taught in them, excepting to read Syriac without understanding it, and this can hardly be reckoned a very useful acquisition. Yet this is the best instruction that the nation can afford after a special effort made by the Patriarch in person. The reason of the failure is, that they have not three very necessary prerequisites to general education—*no qualified teachers—no books of instruction—no means to support schools* ; nor can they of themselves prepare teachers or provide books. The mass of the children, the girls especially, are brought up in almost utter ignorance, and this state of things has prevailed for centuries, under the galling and mind-crushing oppression of Mohammedanism. The consequence is that moral energy has declined ; the restorative power that survives while knowledge, even in part, remains, has died ; the nation is impoverished by injustice, and the sole prospect, nay, the moral certainty for the future is, that without aid from abroad, the downward course will continue until the nation has reached the lowest depths of ignorance whence so many passages open into the dark caverns of error and sin. The restoring power must, therefore, be applied here, in the great work of educating the nation, and that plan will be most comprehensive and feasible that shall aim primarily at the three points above mentioned, the supplying of *means, books, and teachers*. The work should be nothing less than elevating the nation, and not the establishment of a few schools for general and miscellaneous instruction. A plan should be distinctly formed at the outset, embracing, not a few hundreds of the population of a single town or district, but the whole Church, and so arranged that it may tend immediately and powerfully to provide the whole Church with the means of growth and advancement.

Another essential element of such a work is, that it be made, as far as possible, and as soon as may be, entirely the work of the nation itself. The project of training the Syrians by means

of numerous teachers from abroad, scattered in different parts of the country, is impracticable on account of the expense, and unadvisable on account of its inefficiency. There might be an American teacher with his school in Mossoul, another with his school in Mardin, another in Diarbekir, another in Kharpout, another in Urfah, (the ancient Edessa,) another in Damascus, and another in Aleppo. Each might be the centre of his own little sphere, and might do great good in it. But this alone would not accomplish the design of providing for the wants of the nation, unless there were such a teacher in every town and village, which, of course, is impracticable. It would also be taking the work out of the hands of the nation, instead of preparing the nation to undertake it itself. Our business is to help them; not to do their work. The object is to lay a foundation upon which they may build themselves. This, under God, is within our power, and may be done within a reasonable time. It requires three things: first, that teachers be trained; secondly, that the nation be supplied with books; and thirdly, that they be aided by pecuniary means from abroad. Books will be of no use without teachers; teachers cannot be supported without means, and means will be of no use without both books and teachers. The three things hang together and cannot be separated; let us consider them in their order.

First, the Syrians need teachers. Their most learned men are learned only in the ancient theology of their church. There is not, I presume, one competent to instruct in the most common branches of education. Take one of the most common—*geography*. I am safe in saying that there is not a Syrian (unless it may be one who has visited Europe) whose knowledge of geography is equal to that of most children of 10 or 12 years among us. I need not say, therefore, that they have no teachers. They are, indeed, in this respect, utterly destitute.

They earnestly desire teachers. Every one with whom I conversed, the Patriarch, the Bishops, the Priests, the Deacons and the Laity, lamented their destitution.

They cannot provide teachers for themselves. They have not the means for training them. They are too poor. They have enough to do to endure the extortions of their Mussulman rulers. They have not books of instruction. They are not to be found among them. They cannot be made by them, because no one is competent to the task. If they could be made, they could not be multiplied, for they have no press, and, as I have said, transcribing is too expensive to be carried on to any great extent. I have in my possession a book in Syriac, transcribed during the last year in Mossoul for an English clergyman. It contains 200 pages, and the cost of paper, transcription and binding, was \$26 50. The expense of transcribing alone was probably about \$25. The Syrians, then, are not in a state to train their own teachers. They have not the *means* for doing it, nor the *instruments*, which are the books and other apparatus of learning

necessary for the purpose; nor the *agents*, men themselves qualified to train teachers.

They need, therefore, a helping and guiding hand. If they have not in the world christian friends and brethren able and willing to help them, their state is helpless indeed. They will fall inevitably deeper and deeper into error and superstition, into which many of them have already been drawn. If they have brethren able to help them, but unwilling, upon these last will rest the sin of such a lapse.

It is not for any of us to attempt to penetrate the mysteries of God's counsels, but I fear it will not be well with my beloved Church, if she has the heart to refuse a cup of cold water to a thirsty disciple. "As ye did it not unto these my brethren, ye did it not to me." Better that while we have feet to walk and hands to labor and bread to eat, we go to the ends of the earth, and be spent even to death and divide our last crust, than endure the curse of such a sentence from our Lord and Master. Can we plead inability? We have more than a thousand clergymen. Four or six would be enough for this work. Is it too much for a brother's love to spare? How many fours and sixes could be found to take their place. Glean them from those who go unnecessarily to the bar or to medicine or to merchandise. Glean them from the thousands whom parental faithfulness might train for the service of the altar. If we were intent on doing the work, how easy it would be! How many expedients can earnest love find out! How can it straiten itself even, for the sake of doing good. But we need not straiten ourselves. It is out of a goodly abundance that we give this cup of cold water. God has blessed our lot and increased our ministry in a larger proportion than that of others. Have we no first fruits, no tithes to offer? But have we the *means*; the men and the pecuniary means are the supply demanded of us. I speak now only of external agencies, and not of that first and highest of all human agencies—prayer. We have the *men*; have we the *means*? If each member of our Church would contribute **TWO CENTS YEARLY** to this enterprise, it would sustain it at a higher estimate of expense than it is likely ever to reach. It does not please me to make such calculations in the service of Christ, but I am compelled. I would rather appeal to that love which burns generously in every true Christian heart. I would even appeal to the spirit of modern enterprise, if it were not a dangerous principle in such a matter. I would ask whether each or any of them are equal to this in moral sublimity, in courage, in gain to the human race. I would ask whether an expedition to the Arctic or Antarctic zone, in search of the magnetic pole or a North-West passage, bears a moment's comparison with an enterprise for reviving an ancient and venerable Church, and establishing a centre of intellectual and moral light amidst the sombre night-shades of the myriad-peopled Old World. I do not believe a philan-

thropist, least of all a christian philanthropist, would hesitate for an answer here.

Upon you then, Fathers and Brethren, I throw the decision of this question which I am so poorly able to present in all its magnitude. Meet it not with cold, selfish and calculating hearts. Neither meet it with a zeal that will burn to-day and expire to-morrow. I dread both, but I would rather be repelled at once, and see the Syrian church go down to ruin without a finger raised to save it, than to see a helping hand warmly and hastily thrust forward, and drawn back with sudden coldness when the first obstacle meets it. If undertaken at all, let it be with the prudence that becomes men, and the enduring faith that becomes Christians. Let it be undertaken to be persevered in; not for a day or an hour, but till the Church of Christ in the land of its birth shall arise and shine with the light of its early radiance and the glory of its vigorous prime.

Secondly. *Books are needed.*—I have already alluded to the want of books. The mass of Syrian literature is religious and ecclesiastical, and even from this, most of the people and a large proportion of the clergy are excluded, from its being in the ancient tongue and from the scarcity and expense of copies. In all other departments of knowledge the want is complete, and there are none who can supply the deficiency; and if it could be supplied, they have no means of multiplying books of which they can avail themselves. They are dependant then upon others, and upon whom more than upon those who have with them a common Episcopacy, a common Church order, a common creed, and and above all, a common Christian brotherhood.

Thirdly. *They need pecuniary aid*, to enable them to train teachers, to multiply books, to preserve their own literature from destruction, to extend the blessings of education to all classes of their people and every part of their Church, to support schools, and, I will add, to rear an educated clergy. Their nation has become poor. Some who are rich do not understand enough of the advantages of education to make sacrifices for it. The clergy are almost universally poor. Those who have property, conceal it from fear of oppression. In Mossoul, if a man is believed to be wealthy, he is marked by the watchful eye of government, and is persecuted, under various pretences, until he is ruined. I need not enlarge on this point, since it is the least of all their necessities, and if they were ever so able in temporal respects, they could not, without aid from abroad, rescue themselves from the depths of ignorance. It requires knowledge to be conscious of ignorance, and although the Syrians have some vague and general idea, that as a nation they are destitute of learning, and most freely confess the same, yet they have a very imperfect conception of the advantages of education; too imperfect to induce them to make great pecuniary sacrifices for the sake of it, even if they were capable of such sacrifices, which I am well assured they are not. From every point, therefore, the

appeal comes home to us with power. Shall we listen to it? Have we the heart to be deaf to it? Can we look with coldness upon the wants of brethren, however distant, or feel that we have no interest in their necessities and tribulations? I have misunderstood the principles and feelings of my Church, if they are such as these. I believe that my humble pleadings will meet with a cordial and hearty response. A few months will show whether my hope is vain.

I have spoken of the state of education among the Syrians. I now proceed to give you some account of their religious and moral condition. And first of their doctrines. In matters of faith the Syrian Church differs from our own in two points, with regard to the nature of Christ, and the procession of the Holy Ghost. I have touched upon both these subjects in a former communication, and shall allude to them now chiefly because some notice of them is necessary in a sketch of Syrian faith and practice. As I have formerly stated their doctrine, what I shall now say will be by way of explanation. And first, the Syrians though Monophysites, do not deny the doctrine of *two* natures in Christ. On the contrary, they assert it most distinctly and fully. Secondly, they do *not* affirm that these two natures are so united as to be mingled and confused. On the contrary, they reject every expression which implies such a union. They believe precisely as we, that there are in Christ two natures, that he is God and man; God, of the substance of the Father begotten before the worlds; and Man, of the substance of his mother born in the world; perfect God and perfect man, of a reasonable soul and human flesh subsisting." *Athanasian Creed*.—How then, it may be asked, are they Monophysites or believers in one nature? I will answer by an illustration. One day I put into the hands of the Syrian Patriarch a copy of the Prayer Book in Arabic. He very soon fell upon the Articles of Religion, and began to read. The second arrested his attention. "The Son which is the word of the Father begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one," "thus far," said the Patriarch, "our own belief could not be expressed more clearly—*two whole and perfect natures joined together*, not mingled—this is precisely our belief; but the next word—"person"—joined together in one "*person*," this word we do not use; we would say "*nature*," joined together in one "*nature*." The rest agrees with our own creed—"never to be divided, whereof is one Christ, very God and very man." From this you will see the precise difference between the Syrians and others, including the Greek, the Latin, the English and the American churches. *They* hold to "two whole and perfect natures joined together in one *nature*;" *we* to "two whole and perfect

natures joined together in one *person*." The difference is in the use of a single word. But oftentimes different words are used without any difference of meaning, and it may be so in the present instance. I would not speak over confidently on such a subject, but I may say that after conversing repeatedly and long with the Patriarch, with the Bishop of Mossoul, the Bishop of Mardin, and others of the clergy, after turning the subject in every manner I could think of, and using every mode of expression and illustration that I could suggest, I could not discover the minutest difference between their *meaning* of the word *nature* and our *meaning* of the word *person*. I have repeated these conversations again and again, but always with the same result. I have no delight in such discussions. After the first and second which I held, when it became clear to me that the whole Syrian church was causelessly and sinfully separated from almost the entire body of Christ's church, the subject became exceedingly painful, and often afterwards did I turn away from such discussions to hide myself in my chamber, and weep over that ancient rending asunder of our Lord's body, which love and forbearance might have prevented. I have no disposition to conceal any real, least of all any essential, differences between ourselves and others. It is not by a process of Syncretism, merging differences great and small in an indiscriminate passion for union, as if a unity of church order were superior or equal to a unity of faith, that we are to do our appointed work among these churches, but by holding up our own pure light, and letting it shine calmly and serenely, till, attracted by its heavenly radiance, our brethren shall kindle upon their darkened altars as bright and holy a flame. And yet what christian heart can but rejoice and be thankful for every evidence that appears of our differences being really less than, in our ignorance of each other, we may have supposed? Do I speak to one whose bosom does not swell with emotions of gratitude when he hears that the ancient and venerable church of the Syrians does not deny the truth, so dear to us, of the divine and human nature of the Saviour? Or is there one whose heart does not warm with a more tender compassion, if not with a new-born love, when he knows that though our Greek brethren wear the chains of corruption and superstition, they have not bound them upon them with solemn resolutions and vows, with the decrees of councils, and the denunciations of anathemas? I believe that there is no one who would not rejoice and give thanks to God for these things.

Again; the Syrians differ from us in respect to the procession of the Holy Ghost. In the Nicene creed, as we read it, we acknowledge our belief "in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son." In the same creed, as it is used by all the eastern christians, the words, "*and the Son*," are not to be found. In the Syrian church, the whole creed, with this exception, is the same as ours. As an

historical question, I suppose that it would be generally acknowledged among us, (I know that it is so acknowledged by some most eminent for ecclesiastical learning,) that these words were not originally in the creed, that they were never used in any of the Eastern Churches, and that they were first instituted in the Western church, probably earliest of all in Spain. It does not, however, follow from this that our doctrine is wrong, nor do the Syrians pretend this when it is explained according to the language of scripture. They acknowledge that the Holy Ghost proceeds from the Son as a messenger; that He is the Comforter sent by Christ. They acknowledge, therefore, the procession "from the Father *and the Son*," and the sense in which they acknowledge it is the sense which seems to be the common one, and for aught I know, the only one, among us.

In the historical argument as to the time and place of the insertion of the words, "*and the Son*," the Greek church in its great quarrel with the Latins, seems to have had the advantage, —the words were not to be found in the original copies, and if the same strife were to be repeated, probably the result would be the same. If, therefore, all other causes of division being removed, this only remained, and it were necessary for the sake of restoring Christian union that the Eastern should add or we erase these words, the sacrifice must be ours. But in such a case no change probably would be necessary on either side, for when the Sundered churches of Christ shall have approached so near to primitive union that there shall be left between them no other barrier than this, a simple explanation will suffice to remove the whole subject from the arena of discord. As it is, I have, I trust, said enough to show that the doctrinal differences between the Syrian and the Western churches are verbal rather than real, and I shall rejoice if this fact shall appear to others as it does to me, to form a new obligation upon us to do good to the Syrians as to those who are of the household of faith.

I have dwelt so long upon apparent differences that I must run more rapidly over the real resemblances, though they are of infinitely greater importance, and such as every Christian man must love most to dwell upon. The Syrian formulæ of faith is the Nicene creed, which is the same with them and with us, excepting the three words which I have just noticed. What we call the Apostles' creed is not known among them. They have no Articles of Religion. Their creed is the simple formula of their faith. They hold the necessity of faith in Christ and of good works, rejecting, however, the pernicious doctrine of works of supererogation. They have the same canon of scripture with ourselves, reading the Apocryphal books "for example of life and instruction of manners," but not admitting them to be canonical. They deny the doctrine of Purgatory, and seem never to have heard of Transubstantiation. They administer the Eucharist

in both kinds, and have never been corrupted by "the blasphemous fable and dangerous deceits of Masses." They allow marriage to priests and deacons, but not to bishops. A priest, however, may become a bishop after the death of his wife. They have no worshipping of images or of pictures, no holy water, no unhallowed veneration of relics. They retain the ancient usages of unction in baptism, washing the disciples' feet and anointing the sick—this last, however, in the sense of the apostle, with prayer for the recovery of the sick, and not as extreme unction.

They have never dreamed of the invention of indulgences, and I have uniformly heard them speak of it with astonishment and horror. I need not add, as it is common to all the Eastern churches, that they reject the doctrine of the supremacy of the pope, and regard him simply as the Patriarch of Rome, holding of right no power out of his own church.

I have thus given you a running sketch of the faith of the Syrian Church; of their practice I shall speak hereafter. From what I have now said, you will discover that a very good degree of doctrinal purity prevails among them. To me it is a matter of astonishment that after so many ages of ignorance they remain nearly or quite the same as when they separated from the Greek church. It can be attributed under God, to no other cause than their use of a Liturgy. Here, while knowledge has departed, the mind has become degraded by fourteen centuries of Mohammedan oppression; here, enshrined as in a sanctuary lay the imperishable truths of former days, unchanged, untouched; a treasure growing more precious as age after age passed over it, and gathering around it new ties of tender and hallowed associations, as each succeeding generation added to the long train of fathers who had preserved it. Here too, as upon an ancient foundation, unshaken amidst the storms and tempests that have swept over this fair portion of the heritage of man, may, if we are faithful, the Syrian church again rise in beauty and in glory. From this same treasure-house she may adorn herself to go forth and meet the bridegroom at his coming. From this her ancient armory she may gather up her weapons long unused, and wield them once more against the hosts of Paganism and Infidelity.

If we are faithful! But if we are *not* faithful! Then may we already "see the beginning of the end." That armory will be opened and rifled by enemies who are watching day and night to possess it; that foundation will be removed, that treasure will be stolen away, and we who look idly on will see one more link struck from the bright chain of faith—one more church swept, like that of the Chaldeans, from the ranks of those who "have kept Christ's word, and have not denied his name." Rev. iii. S.

[TO BE CONTINUED.]

INTELLIGENCE.

MISSIONARY NOTICES (DOMESTIC.)—The Rev. R. F. Cadle, of the Prairie Village Mission, Wis., has become the missionary at Whitewater, (and vicinity) Walworth Co., Wis.

The Rev. J. B. Britton, has resigned his appointment as the missionary at New Albany, Ind., (and taken charge of a parish in Ohio); the Rev. Edward Reed, as missionary at Randolph, Tennessee; the Rev. J. E. Sawyer, as the missionary at Greensboro, Alabama; the Rev. A. E. Ford, as the missionary at Key West, Florida; the Rev. Edward Waylen, as missionary at Jackson, Michigan.

THE ANNUAL MEETING OF THE BOARD OF MISSIONS commences its session in St. George's Church in this city, at five o'clock, P. M., on Wednesday, June 22.—The annual sermon at the same church in the evening, service to commence at half past seven o'clock. Preacher, the Rev. A. H. Vinton, M. D., rector of St. Paul's Church, Boston. The official missionary meeting of the Board is appointed for Thursday evening, (the 23d,) at the Church of the Ascension, at half past seven o'clock, P. M.

THE REPORT OF THE REV. MR. SOUTHGATE'S VISIT TO MESOPOTAMIA is commenced in the present month, to be continued through several succeeding numbers.

WEST AFRICAN MISSION.—The Rev. Samuel Hazlehurst, of Philadelphia, is appointed missionary to Africa, and designs embarking for Cape Palmas, the first favorable opportunity after the middle of June. Mr. H. is from the Church of the Epiphany, Philadelphia, and has passed through his theological course at the seminary at Alexandria, D. C. Previous to his departure Mr. H. will avail himself of the opportunity of presenting the claims of the African Mission in Pennsylvania and elsewhere.

Note.—Several Rectors having supposed that the acknowledgments at the head of the Circular addressed to them by the Foreign Committee, in January last, extended to the end of the year 1841, they are requested to note, that no contributions subsequent to June 15, 1841, are included in that Table.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

*Contributions received by the Treasurer of the Committee for
Domestic Missions, from April 15th to May 15th, 1842.*

DIOCESE OF MASSACHUSETTS.	
Boston, P. T., \$50; Anonymous, (for Logansport, Ind.,) \$2	52 00
Stockbridge, St. Paul's Church,	4 38
Newburyport, St. Paul's Ch., legacy of Mrs. Mercy Bass,	100 00—156 38
DIOCESE OF RHODE ISLAND.	
Bristol, St. Michael's Ch., J. D. W. Perry, (for Michigan,)	10 00
Lonsdale, Christ Church, (for Bishop Kemper's mission,)	20 00—30 00
DIOCESE OF CONNECTICUT.	
Guilford, Christ Church, (a lady,)	1 00
Kent, St. Andrew's Church,	66
Meriden, St. Andrew's Church,	2 41
New-Haven, Trinity Parish, (for Church at Evansville,)	30 00
Plymouth, St. Peter's Church, (for Ch. at Flint, Mich.,)	20 00
Roxbury, Christ Church,	4 34
Washington, St. John's Church,	1 37
Waterville, St. James' Church,	5 00
Miscellaneous, \$6; Lamb Patterson, 25 cts.,	6 25—71 03
DIOCESE OF NEW-YORK.	
Flushing, St. George's Church, for church at Flint,	25 00
Schenectady, St. George's Church, for do.	10 00
Whitehall, St. Paul's Church, for do.	6 00
Miscellaneous; a custom-house clerk, \$11; a friend to miss., \$10,	21 00—62 00
DIOCESE OF WESTERN NEW-YORK.	
Bath, St. Thomas' Church,	2 00—2 00
DIOCESE OF NEW-JERSEY.	
Camden, St. Paul's Church,	5 00
Morristown, St. Peter's Church, Dr. McKnight,	3 00
Orange, St. Mark's Church, (legacy of Mr. S. Williams, \$100,)	114 00—122 00
DIOCESE OF PENNSYLVANIA.	
Hamden, Grace Church,	6 00
Philadelphia, St. Luke's Ch., Sunday school for Prairieville,	15 00
Pequea, Rev. E. T. Buchanan,	6 00
Westchester, Church of the Holy Trinity,	7 30—34 30
DIOCESE OF DELAWARE.	
Wilmington, Trinity Church,	6 00—6 00
DIOCESE OF MARYLAND.	
Ann Arundal Co., Christ Church,	5 04
Baltimore, St. Peter's Church, Miss J. L., for Jubilee College,	10 00
" Christ Church, for Bishop Kemper's Mission,	30 00
" Co., Sherwood and St. John's Parishes,	5 00
" Co., St. Thomas' Church,	40 00
Cecil Co., St. Augustine Parish,	3 00
Ellicotts Mills, St. John's Church, (for Bishop Chase,)	6 00
Montgomery Co., St. Bartholomew's Church, (a lady, \$5,)	14 36
" Prince George's Parish,	12 12—125 52
DIOCESE OF VIRGINIA.	
Fredericksburg, St. George's Church,	7 00
Leesburgh, St. James' Parish, (\$10 for Church at Evansville,)	45 00
Alexandria, D. C., Christ Church, (a friend,)	5 00—57 00
DIOCESE OF SOUTH CAROLINA.	
Charleston, St. Michael's Ch., (Work'g Soc., \$35; a family, \$5,)	105 53
" St. Phillip's Church,	120 00
" St. Peter's Ch., (a lady, \$20; do., \$20, do., \$15,)	55 00
" St. Paul's Church,	40 00
Grahamville, Holy Trinity Church,	98 50
Pendleton, St. Paul's Church,	53 25
St. Bartholomew's Parish, (for Marshall, Michigan,)	20 00
St. John's Island, St. John's Ch., (Rev. Mr. Young's family,)	
\$21; T. C., \$2 50; Mrs. T. C., \$2 50; P. C. P., \$10 15; col-	
lection, \$1 70,	37 85
Winyaw, Prince George's Church,	9 35—539 45
DIOCESE OF GEORGIA.	
Macon, Christ Church, (one half,)	10 00
Montpelier Institute, (one half,)	3 56
Savannah, St. John's Church, (one half,)	20 00—33 56

ACKNOWLEDGMENTS.

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DIOCESE OF MISSISSIPPI.			
Woodville, St. Paul's, (a missionary station,) - - -	7 75—	7 75	
DIOCESE OF MICHIGAN.			
Kalamazoo, St. Luke's Church, (a missionary station,) - -	5 00—	5 00	
DIOCESE OF INDIANA.			
Logansport, St. Paul's Church, (a missionary station,) - -	4 00		
New Albany, St. Paul's Church, (a missionary station,) - -	20 83—	24 83	
DIOCESE OF ILLINOIS.			
Collinsville, St. James Church, (a missionary station,) - -	2 00—	2 00	
DIOCESE OF MISSOURI.			
Palmyra, St. Paul's, (a missionary station,) - - -	6 44—	6 44	
WISCONSIN.			
Beloit, St. Paul's Church, (a missionary station,) - - -	3 00		
Milwaukee, St. Paul's Church, (a missionary station,) - -	6 50—	9 50	
DIOCESE OF KENTUCKY.			
Jefferson Co., St. Mathew's Church, - - -	12 00		
Louisville, St. Paul's Church, - - -	74 75—	86 75	
DIOCESE OF TENNESSEE.			
Bolivar, St. James' Church, (a missionary station,) - -	10 00—	10 00	
Total contributions since June 15, (eleven months,) \$21,550 59	Total,	\$1,391 54	
Total amount of payments since the same date, \$30,887 66			

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th April to 15th May, 1842.

MAINE.			
Gardiner, Christ Ch., 5 mo., Miss. coll., \$50; Sun. sch. Mon. col. for support of J. V. Gardiner and Ann Richards, Africa, 4th year in part, \$20 - - -	70 00		
Portland, St. Stephen's Ch., Sun. sch., ed. of Jas. Pratt, Afr. 1st pt, - - -	20 00—	90 00	
MASSACHUSETTS.			
Boston, St. Paul's Church, Miss. Assoc., - - -	36 00		
" Grace Church, Sunday school, for sup., of 15 native children in Africa, from 1st July, 1842, to 1st Jan. 1843, - -	150 00		
Bridgewater, Trinity Ch., "Rector's little ones," \$10; H. M. B., \$5; J. J. B., \$5, - - -	20 00		
Roxbury, Christ Ch., Easter offer., (half,) \$4 34; S. Patterson, \$1, - - -	5 34		
St. Andrew's Ch., Lent and Easter offerings, (half,) - - -	66		
Springfield, Christ Church, - - -	12 00		
Stockbridge, St. Paul's Church, - - -	4 38—	228 38	
VERMONT.			
Arlington, St. James' Church, Easter collection, - - -	36 14		
Burlington, St. Paul's Church, - - -	35 00—	71 14	
RHODE-ISLAND.			
Lonsdale, Christ Ch, Sun. sch. towards support of a child in Afr., - - -	11 00—	11 00	
CONNECTICUT.			
Fairfield, Trinity Church, - - -	20 00		
Meriden, St. Andrew's Church, (half,) - - -	2 41		
Trumbull, from a friend to missions, - - -	5 00		
Washington, St. John's Church, - - -	1 37		
Wolcott, Ladies' Sewing Society, - - -	3 00—	31 78	
NEW-YORK.			
Hempstead, St. George's Church, monthly offerings, - -	3 00		
New Rochelle, Trinity Church, - - -	27 00		
Newtown, St. James Church, monthly offerings, - - -	15 00		
New-York, All Saints' Church, - - -	77 00		
" Grace Church, for Africa, - - -	100 00		
" from two friends of missions, for Africa, - - -	100 00		
" from Young Men's Church Miss. Soc., towards support of Rev. Dr. Savage, Africa, to Jan. last, - - -	125 00—	447 00	
WESTERN NEW-YORK.			
Ithaca, from two ladies for the Greek Mission, - - -	7 00—	7 00	
PENNSYLVANIA.			
Leacock, Lancaster Co., Christ Church, - - -	16 25		
Peques, Chester Co., St. John's Church, - - -	14 75		
Philadelphia, St. Andrew's Ch., for Afr., \$74; for Gre., \$63 83; general, \$1, - - -	138 83		
" Church of the Epiphany, for Greece, \$72 23; for			

China, \$72 23; for ed. of Sarah Lloyd Smith, Africa, \$20; Sew. Soc., for Africa, \$200; children of Sunday school, for ed. of Stephen H. Tyng, Wm. Bryant, Sarah C. Porter, and Caroline P. Rand, Africa, \$60; children of Sunday school, for support of a child in Greece, \$80,	524 46
Philadelphia, Trinity Ch., Young Ladies' Bible Class, Easter off.	7 00—701 29
DELAWARE.	
Middletown, St. Ann's Ch., from a member, for Africa, - - -	2 00
New-Castle, Emmanuel Ch., - - - - -	5 00
Wilmington, Trinity Ch., - - - - -	4 00— 11 00
MARYLAND.	
Baltimore, St. Peter's Ch., for Constantinople, \$50; do. Miss M. H., for do., \$5; Miss Soc., support of two boys in Africa, \$40,	95 00
" Christ Ch., Sunday offerings, \$105; for Africa, \$16 31; for Mardin, \$3,	124 31
Georgetown, D. C., Christ Ch., Ladies' Sewing Soc., for Africa, \$30; offerings, \$58 60,	88 60
Montgomery Co., St. Bartholomew's Ch., - - - - -	5 00—312 91
VIRGINIA.	
Alexandria, D. C., balance of subscription of C. F. Lee, Esq., \$25; from a friend, \$5,	30 00
" St. Paul's Ch., \$21 25; for Africa, \$5 25,	26 50
Clarke Co., Wickliffe Parish, - - - - -	30 00
Fredericksburg, St. George Ch., Working Soc., for Africa, \$20; do. weekly offers., \$5 75; do. Infant School, for Greece, \$4 50,	30 25
Leesburg, St. James' Ch., colored Sunday scholars, towards education of William A. Powell, Africa, - - -	1 00
Norfolk, Christ Ch., \$248 40; less premium \$18 40, \$230; say from Sunday school, Christ Ch., for support of Thomas L. Robertson, Africa, \$27; from members of Christ Ch, \$203,	230 00—347 75
SOUTH CAROLINA.	
Charleston, St. Philipe's Ch., for Mardin, \$5; for Africa, \$35; for Texas, \$40,	80 00
" St. Stephen's Chapel, colored congregation, education of Theodore Dehon, Africa, 1st payment, -	20 00
" St. Michael's Ch., offerings, \$24 17; Social Reading and Working Soc., \$35,	59 17
" St. Peter's Ch., for Rev. Dr. Boone's salary as missionary to China, - - - - -	1000 00
Clarendon, St. Mark's Ch., - - - - -	105 00
Grahamville, Church of the Holy Trinity, - - - - -	57 00
Radcliffborough, St. Paul's Ch., - - - - -	25 00
St. Matthew's Parish, - - - - -	20 00
St. John's Island, St. John's Ch., clergyman's family, \$31; P. W. J., \$10; E. F. J., \$10; Mrs. R. L., \$5; T. C., \$2 50; Mrs. T. C., \$2 50; Mrs. M. J. V., \$3; Mrs. J. R. T., \$2 50; L. W., \$5; Mrs. F., \$2 50; S. S., \$1 25; B. W., \$5; colored communicants, \$1 25,	81 50—1447 67
GEORGIA.	
Augusta, St. Paul's Ch., - - - - -	31 00
Macon, Christ Ch., (one half) - - - - -	10 00
Montpelier Springs, 3 mons. collection at the Institute, (one half,) -	3 56
Savannah, St. John's Ch., (one half,) - - - - -	20 00— 64 56
OHIO.	
Cincinnati, St. Paul's Ch., to carry into effect the resolution of the last General Convention, in relation to the Jews, - -	50 00
Staubenville, St. Paul's Ch., balance of second year's appropriation, for education of Philander Chase, Africa, - - -	10 00— 60 00
KENTUCKY.	
Lexington, Christ Ch., Sunday school, - - - - -	5 00
Louisville, St. Paul's Ch., \$74 75; Sunday school, for support of William Jackson, Africa, \$11,	85 75— 90 75
	83922 23
N. B. Received from the American Tract Society for Greece, \$200; for Africa, \$200,	400 00
(Total since June 15th, \$25,223 24.)	84322 23

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

JULY, 1842.

No. 7.

THE BOARD OF MISSIONS.

SEVENTH ANNUAL MEETING.—ABSTRACT.

New-York, June 22d, 23d, and 24th, 1842.

THE Annual Meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, was held in St. George's Church.

Present:—The Rt. Rev. Bishops B. T. Onderdonk, Doane, De Lancey, Whittingham, and Lee; the Rev. Messrs. Balch, Boyd, Carder, Chapman, K. B. Croes, Cutler, Dorr, Eastburn, Edson, Haight, Hare, Henderson, Hawks, Henshaw, McVickar, Mead, Milnor, Richmond, Sherwood, Stone, Vaughan, Vinton, Wainwright, and the Secretary; and Messrs. Curtis, De Peyster, Gardiner, Huntington, Lovell, Minturn, Morgan, Newton, Peet, Rogers, Sands, Stanford, Wolfe, and Woolley—43.

The Rev. Mr. Van Pelt was re-appointed Secretary.

The election of the Rev. Dr. Stone, to be a member of the Foreign Committee, was approved by the Board.

The committee of inquiry appointed by the Board of Missions, at the Triennial Meeting in 1841, respectfully report, that they have given attention to the important subject intrusted to them. Immediately after the appointment, a meeting was held, at which the several parts of their duty were assigned to sub-committees, as follows: one to "examine the records of the Board, and the records and correspondence of both the Committees," with authority to "call on any member or officer of the same for information in the premises;" one, to "address the several Bishops of this Church inquiring of them their opinions as to the present Missionary Constitution, and the operations under it;" one to "institute an inquiry as to the expenses of similar institutions in this country;" and one to institute the same inquiry as to similar institutions "in England."

The second meeting of the committee was held at the Mis-

sionary Rooms, in the city of New-York, on the 27th of April, when there were present the Bishops of New-Jersey and Maryland, and the Rev. Drs. Henshaw and Anthon. At this meeting, letters, in answer to the inquiry of the committee, were reported and read, from a majority of the Bishops; and the sub-committee, to whom this portion of the duty had been assigned, was instructed to renew the application to such of the Bishops as had not been heard from, and to prepare a digested abstract of the contents of all the letters of the Bishops, to be presented at the next meeting. At the same time, the sub-committee to examine the records of the Board, and the records and correspondence of the Committees, made their report, which is annexed.

The third meeting of the committee was held in the Missionary Rooms, in the city of New-York, on the 15th day of June, when there were present the Bishops of New-Jersey and Maryland, and Edward A. Newton, Esq. The Bishop of Maryland reported the digested abstract of the letters received by the committee from the several Bishops, which was ordered to be printed for the use of the Board, and is hereunto annexed, together with the original letters. After the adjournment of the committee, Robert H. Gardiner, Esq., who had been delayed on his voyage, and did not reach New-York in time to attend its meeting, handed to the chairman a statement of the result of the inquiry made as to the expenses of similar institutions in this country; which, with the result of a similar inquiry in England, is annexed.

At the third meeting of the committee, the chairman was instructed to draw up their report, with the documents annexed, to be submitted to a fourth meeting, appointed to be held at the Missionary Rooms, on the morning of the 22d day of June, at which were present the Bishops of New-Jersey, Maryland, and Western New-York, the Rev. Dr. Henshaw, Edward A. Newton and Robert H. Gardiner, Esquires, when the report now presented to the Board was submitted and approved.

The committee of inquiry represent to the Board that, while, as the documents annexed, it is hoped, will show, they have given attention to the several points specifically intrusted to them, and have moreover used "all diligence to ascertain whatever may throw light upon the missionary enterprise in this Church," they have thought it most respectful to the Board, and most likely to meet with the approbation of the Church, to abstain from any statement of their own of "the result of their inquiries," so fully presented in the several documents accompanying this report; and still more, from the recommendation of "the measures, if any, which in their judgment shall be necessary for giving it the widest confidence and the most effective influence." Having obtained from the Bishops of the Church "their opinions as to the present Missionary Constitution, and the operations under it," and made them accessible to the Board in a full and faithful

abstract, they feel that the Board itself is thus furnished, from first hands, with the amplest means of judgment and of action in the premises; and can exercise them both with as much ease and certainty, as by the present committee, and with much higher authority.

The committee cannot withhold the expression of their thankfulness to God for this new illustration of his wisdom, in the constitution of his Church, as supplying, on every subject connected with its interests, sources—so full and accurate, and certain to secure such respect and confidence—of the most exact information not only, but of the most experienced wisdom. The opinions of the Bishops, the committee feel assured, will awaken a new interest, and revive a fuller confidence in the missionary work of the Church, from this conclusive evidence that the eyes of those who are set over her in the Lord are upon it, and their hearts absorbed in it. Whatever other suggestions may arise, or conclusions be formed, as to the present missionary organization, or as to the operations under it, the committee are united in this—that to the provisions of the General Convention, for this greatest work of the Church, *whatever they may be*, it is the bounden duty, as it is the sacred privilege, of every member of it, in whatever sphere or station, to do his diligence, by his own exertions, by his influence with others, by contributing according to his ability, and by faithful prayers, to give the utmost measure of efficiency; well assured, that in this entire devotion to His name and glory we are most sure to find that blessing of the Holy One which gives all wisdom, as all other good and perfect gifts; and that while no system, however perfect in itself, can be of use to man or give glory to the Lord, which does not engage and occupy our hearts, the unreserving self-devotion of holiness, and piety and charity will overrule not only, but improve, and gradually perfect, through sanctification of the Spirit, the deficiencies of the worst organization; and cause the weakest things, and “things which are despised, yea and things which are not, to bring to nought things that are, that no flesh should glory in His presence.” Let our hands be occupied with works of love, and our hearts filled with the prayer of faith, and He will lead us, by a way which we know not, to unity and victory: make us of one mind and of one mouth in our devotion to His service, and in our declaration of His glory; and mighty to the breaking down of every strong hold, and to the hastening on of the coming and kingdom of His blessed only-begotten Son.

For the committee,

G. W. DOANE, *Chairman*.

New-York, 22d June, 1842.

The committee of inquiry having asked to be discharged, their request was granted.

The Domestic and Foreign Committees, to whom it was “recommended to inquire and report to the Board at its meeting in

June next, the practicability of so enlarging and altering the Spirit of Missions as to make it a monthly periodical for all the general institutions of the Church, and of committing its conduct to a special editor," respectfully report :

That they have by joint action carefully considered the subject matter referred to them, and after full deliberation thereon, feel themselves compelled to report unfavorably to the suggested alterations therein contained, both as regards the extension of the Spirit of Missions to the other Institutions of the Church, and to the appointment of a special editor ; for the following reasons :—

I. As touching the extension of its matter to the other general Institutions of the Church ; by which is understood the General Theological Seminary and the Sunday School Union, which are equally with the Board of Missions under the sanction of the General Convention. To such incorporation of periodicals many difficulties arise—

1. As requiring action in the premises beyond the constitutional power of the Board of Missions ; each of these Institutions, having its own individual direction.

2. As involving a divided or joint control of the publication of the Spirit of Missions, which the Committees deem a matter neither desirable nor practicable.

3. As leading to a mixture of subject matter destructive both to the unity of the publication, and consequently to its interest and influence with the public ; the proceedings of the General Theological Seminary, however important, of the publications of the Sunday School Union, however valuable, being evidently too little connected with the missionary operations of the Church, or with the interests of the missionary cause, to admit of their all being advantageously included in the columns of one single publication.

II. As touching the appointment of a special editor.

To this measure the following objections obviously present themselves—

1. As involving additional expenditure for agency from the missionary funds. A special editor will require a special salary ; a measure, more especially at the present time, to be justified only by what obviously does not here exist, absolute necessity.

2. As being a measure unnecessary and of doubtful utility. Such proposed editor not being the official keeper of the records of the two Committees, he would necessarily be dependant for all his materials upon the Secretaries and General Agents, and would therefore be himself a supernumerary in the work of publication.

But, reporting unfavorably, as the Committees now do on both of the above suggested modifications, they are yet far from thinking that something ought not to be done in the premises in order to make the Spirit of Missions, to a greater practical extent, the missionary periodical of the Church at large : and with this view they take the liberty of respectfully suggesting

by what amendment in its present form, such desirable result may, in their judgment, be in a good degree attained.

The chief objection to the *Spirit of Missions*, as it is at present conducted, arises from its narrow field of report; that is, from its being confined almost exclusively to the operations of the Board itself, and its Committees; the Secretaries and General Agents holding themselves in their editorial capacity to be still but the official organs of the Board, and therefore chiefly bound within the narrow limits of reporting its operations and statistics. The Committee believe that it would add both to the usefulness and popularity of the work, to enlarge the province of Report beyond the operations of the Board and its two Committees, and their missionaries, and to bring in from other sources, and as bearing on other portions of our own and other churches, such further missionary intelligence as may best seem to awaken interest in the cause of Missions, and to answer the great ends for which the periodical was established. By this more comprehensive character of the publication, we may reasonably expect not only largely to extend its circulation, but also to increase its beneficial influence in the missionary cause. Doubtless such extension will demand the exercise of prudence both as to limit and matter. It will however be in responsible hands, the Secretaries and General Agents, acting under the general supervision of the Board and the Committees.

Whatever then be the trust reposed, it cannot be in safer hands for guarding the interests of the Board and the Church. But, as a general principle of guidance the Committees would state, that the main object should be to give the missionary proceedings and intelligence pertaining to our own Church, and with that view to devote by far the largest portion of the publication to condensed reports of our missionaries, and other missionary information within the Church.

Such then are the views of the Committees in reference to the subject matter referred to them; and under these principles they doubt not that the *Spirit of Missions* may soon become, what the zeal and rapidly increasing influence of the Church demands it should become, one of the most instructing and influential of the religious periodicals of our country, a source of revenue, instead of expenditure to the Missionary Treasury, and one of its strongest holds on the affections and contributions of Churchmen.

With a view, therefore, to carry out, under sanction of the Board, the above plan and modification, the Committees respectfully recommend the adoption of the following resolutions:

1. Resolved, That the *Spirit of Missions* be so modified as henceforth to include general missionary intelligence beyond the operations of the Board and the two Committees.
2. Resolved, That the Secretaries and General Agents of the two Committees, as editors of the *Spirit of Missions*, be empowered to carry out the principles of the above report.
3. Resolved, That as editors they annually make a joint re-

port of the condition of the periodical to the Board for its action thereon.

Respectfully submitted by concurrent order of the Domestic and Foreign Committees.

The two following resolutions were adopted by the Board instead of three recommended in the report, viz :

Resolved, That it be recommended to the Editors of the " Spirit of Missions," to give increased variety and interest to that periodical.

Resolved, That the Secretaries and General Agents of the two Committees, as Editors of the Spirit of Missions, annually make a joint report of the condition of the periodical to the Board for its action thereon.

The Rev. Mr. Carder and the Rev. Dr. Vaughan resigned their offices as Secretaries and General Agents, to take effect as soon as successors were appointed and ready to enter on their duties. Subsequently it was

Resolved, That the resignations of the two Secretaries and General Agents be referred to a special committee, with instructions to report the names of suitable persons as successors.

The committee afterwards submitted the following nominations : Namely—the Rev. Nathaniel S. Harris, as Secretary and General Agent for the Domestic Committee, and Rev. Henry J. Whitehouse, D. D., as Secretary and General Agent for the Foreign Committee of this Board.

The Board proceeded to ballot for a Secretary and General Agent for the Domestic Committee.

The tellers reported, that of 27 votes given, 26 were in favor of the Rev. N. S. Harris, who was accordingly declared by the chair to be elected.

The Board then proceeded to ballot for a Secretary and General Agent for the Foreign Committee.

The tellers reported, that of 26 votes given, 25 were in favor of the Rev. Henry J. Whitehouse, D. D., who was accordingly declared by the chair to be elected.

Mr. Newton submitted the following resolution :

Resolved, That until further ordered by this Board, the salaries of the Secretaries and General Agents be \$ per annum each.

The Rev. Dr. Sherwood moved to fill the blank with \$1750.

The Rev. Mr. Croes called for the ayes and noes on this question, but not being sustained by one-fifth of the members present, five only voting for it, the call was refused.

The question being taken on Dr. Sherwood's motion, it was lost.

Mr. Huntington moved to fill the blank with \$1900, which was lost.

The Rev. Dr. Boyd moved to fill the blank with \$1500, which was also lost.

Mr. Newton moved to fill the blank with \$2000, which was carried.

The resolution was then adopted.

The following letter was laid before the Board :

To the Rev. J. A. Vaughan, Secre- } Cincinnati, April 11, 1842.
tary Foreign Committee.

REV. AND DEAR BROTHER :—I herewith forward to you fifty dollars as “ a Lent Offering from St. Paul’s Church, Cincinnati, to be appropriated by the Committees, to the carrying into effect of the resolutions of the last General Convention, in relation to the Jews.”

I beg leave to add a few words to the above, as an explanation of the motives which prompt us to give this contribution the course just indicated. It is the ardent wish of a few members of our parish, that the acting agencies of the Domestic and Foreign Missionary Society, should take *early measures* to accomplish the expressed desires of the Church, as exhibited by the unanimous vote of the late General Convention, on the resolutions relating to the cause of the Jews : and, as we are aware, that you will be subjected to some expense of correspondence in this matter, we wished to send you our mite, in hopes others would be thereby induced to remember the same cause.

Allow me, respectfully, to suggest for your consideration the following project as the result of much deliberation on this subject :—Viz. That the two Committees acting jointly, or the Foreign Committee alone, as may best accord with your rules of business, examine the expediency and possibility of opening a correspondence with the London Society for Meliorating the condition of the Jews, and after officially conveying to them the resolutions of the late General Convention in New York, inquire if your Society could obtain the services, for a limited time, of one or more of their ordained Jewish clergy : I mean, converted Jews, now in orders in the Church of England, to be employed by you on an itinerant mission through those parts of the United States in which the descendants of Israel are chiefly to be found.

I find from the statements of the Rev. Mr. Bickersteth, of England, that last year the London Society had twenty-three converted Jews in orders, as agents of their Society, and it is probable they now have more. These clergy were actively engaged in the cause of the Society, and several were laboring in Russia. Is it not probable that a lively and salutary influence would be brought to bear upon the missionary operations of our Church, if we could succeed in procuring one or more of the most *prudent and zealous* of those Christianized Jews to visit us, and, under the auspices of your Society, and with the sanction of the Bishops of the dioceses visited, itinerate for a while in our country, and *investigate the state and condition of those Jews who reside amongst us*. Would it not be truly Catholic and Christian action on the part of the two Churches—the Church of England and the Protestant Episcopal Church in these United States ! And may we not suppose the blessing of the God of Abraham, Isaac, and Jacob, would rest upon it ! If it is not

venturing beyond the bounds of propriety, I would beg of you to bring this subject before the Committee.

With great respect, and sincere regard for you, personally,
I am your friend and brother,

HENRY V. D. JOHNS.

The committee to whom was referred the letter of the Rev. H. V. D. Johns, touching the interest of this Board in the condition of the Jews in the United States, respectfully report :

That they consider the subject of this communication especially entrusted and commended to this Board by the late General Convention, as one, in their judgment, worthy of the deepest interest and most earnest exertion of the Church. The committee have not been sufficiently long in charge of this interesting topic to be able to give to it the investigation which it richly deserves. They therefore recommend the following resolution :

Resolved, That the Domestic Committee be instructed to institute full and minute inquiry as to the number of those who profess the Jewish religion within the territory of the United States, and in general whatever may be calculated to throw light on their condition and disposition to receive the Gospel, and to recommend to the next meeting of this Board such measures as they may deem expedient in the premises.

G. W. DOANE,
M. H. HENDERSON,
FREDERICK T. PEET.

New-York, June 24th, 1842.

The resolution contained in the report was adopted.

The special committee to whom was referred the Annual Report of the Domestic Committee, beg leave to report :

That in the consideration thereof they have been forcibly struck with two facts which it discloses, and which they deem it proper to present to the notice of the Board.

1. The diminution of the receipts, amounting to \$2,596 08 from the year preceding, although there is included in the income of the year just expired, a legacy of \$5000. Connected with this deficiency should be noticed the small proportion of contributing churches in our dioceses. Out of 1200 parishes, only 390 have sent aid to our Domestic Treasury during the past year, being 7 less than in the year preceding. The remedy therefore for the embarrassed state of our finances, would seem to consist chiefly in procuring a more general engagedness in the work, and enlisting in its behalf the parishes which have hitherto evinced no interest in its measures. While it is doubtless true that the greater part of them are feeble, and many are themselves missionary stations, it is also true that a small donation from each of these 800 parishes would make a considerable addition to our funds, and the effort could not fail to be highly beneficial to themselves. Your committee think that churches receiving the aid of the Board should thus evince their interest in its work, and that none should be deterred from forwarding

some token of remembrance of its wants, on account of the smallness of the sum which it may be in their power to send. They would therefore suggest to the Board the propriety of earnestly recommending to the Bishops of the several dioceses, the adoption of such measures as they may think best fitted to secure this general co-operation.

2. The committee notice with great pleasure the increased efficiency and more abundant results of the labors of the Domestic Department. The increase in the attendance on divine worship, and in the number baptized and confirmed at the places from which reports have been made, is highly encouraging; and the addition of not less than 700 to the communion of the church during the year past, is a most cheering proof of the faithfulness of our missionaries and of the divine blessing on their labors. It seems indeed a token for good that in the midst of difficulties and obstacles, and with diminished resources, the work has been prospered so far beyond any former experience. Does not the Great Head of the Church thus indicate that we are not straitened in Him, and plainly call us to persevering and increased exertion?

The committee therefore recommend the adoption of the following resolutions:

1. Resolved, That in the success which hath been vouchsafed to the labors of the Domestic Department of our Missions during the year past, the Board recognize, with devout gratitude, the evident blessing of God, and relying upon the continuance of the divine favor, and confident that the Church will sustain a work so abundantly rewarded, recommend to the Domestic Committee the vigorous prosecution and judicious extension of their efforts.

2. Resolved, That the Right Rev. Bishops of the several Dioceses, be respectfully requested by the Board of Missions, and they are hereby so requested, to bring this subject before the parishes of their respective dioceses, and to urge the obligation upon them all, large and small, strong and weak, to promote the missionary work.

3. Resolved, That the Annual Report of the Domestic Committee, with the documents accompanying, omitting the correspondence therein contained, and any other parts at their discretion, be published under the direction of said Committee, with the Proceedings of this Board.

ALFRED LEE,
WM. COOPER MEAD,
GEO. BOYD,
EDWARD A. NEWTON,
S. H. HUNTINGTON.

New-York, June 24th, 1842.

The resolutions contained in the report were adopted.

The undersigned have carefully examined the Report of the Committee for Foreign Missions, and congratulate the Board

on the satisfactory nature of its contents. At a time when men's hearts are failing them with perplexity and fear, from the accumulated and aggravated distresses of the country, in all its business relations, it is a mark of signal favor, that the Committee have been enabled to report an increase of \$6,361, in the receipts of the year just closed, beyond the receipts of the year last preceding. And the fact that of this amount \$5,000 were the token of a dying Christian's love for the work entrusted to their care, refers them most immediately to the Giver of every good and perfect gift, in their grateful acknowledgment of this most timely benevolence. Let us but do His work with faithfulness and prayer, and He who has the hearts of all men in His hand will make our way plain before us.

And He is doing so in what is more important even than the receipt of money, His manifest blessing on the work with which our hands are honored. The prospects of the China Mission never were so favorable. The Missionary is not only fully qualified by his mastery of the language, and by the experience so essential in a sphere involving such peculiar difficulties; but is himself encouraged far beyond any former period. By this time there is no doubt that he is at Amoy, devoting all his energies to the great enterprise to which his life is given. To this effort of Christian love it seems most probable that the reward which is assured to them who "wait upon the Lord," is soon to be vouchsafed. When He would send His Son into the world, that all the nations might attend, and hear His voice, He caused the din of war to cease throughout the earth, and turned the overshadowing greatness of the Roman empire to account, for the extension of His gospel and the foundation of His church. The British arms are now, it seems most probable, to be the pioneers, to open for the cross a passage to the very heart of China. What thanks are due to God that we may be the honored instruments of bearing its saving knowledge to the hearts of Chinamen! Most gratifying should it be to the one congregation of this Church, by whose bounty this Mission has been chiefly sustained, (St. Peter's Church, in Charleston, S. C.) to have been thus the almoner of the Lord! Most opportunely has the congregation of St. Paul's Church, Boston, come up in this great work, to His help against the mighty. Blessed and holy alliance between the South and the North! Who shall divide their oneness who are one in Christ?

The Mission to the Eastern Churches is daily giving stronger confirmation of the wisdom which devised it, and of their fidelity and skill by whom it has thus far been prosecuted. The return from that great field, so clearly whitening for the harvest, of the first foreign missionary of this Church, though under circumstances which have the full approval of the Board, must still be viewed with painful interest. But it is matter of the highest thankfulness, that the time and opportunity enjoyed by his associate, and now successor, in that work have been so faithfully and

usefully employed. The position occupied by the present Missionary is now attracting the regards of the whole Christian world. By his devotion to the proper objects of his mission, and his active sympathy in their condition and concerns, he has secured the confidence of the Bishops and Clergy of the Syrian Church; and by the ability and prudence which have marked his course, he has established in the Church of England the highest measure of regard for the Missionary agency of the Church, of which he is a minister. The committee have had before them, in an informal way, documents from the Missionary of the highest importance to the interests of the ancient Churches in the East, which give internal evidence of fitness for the work to which he has been appointed, such as should satisfy the most exacting, and which, the committee have the means to know, have commanded respect in places of the highest influence. These papers were entrusted to the committee for confidential uses, and justly so. Nothing can be more unfortunate in works of difficulty and responsibility, than premature communications. It is time enough to know what we intend to do, when it is done. These prudential considerations are of general application to the work of the Committees. They are especially important in cases such as that under consideration; where the work of the Church, in addition to all other perplexities, is set about by the subtle arts, and the unscrupulous policy of the corrupt and corrupting Church of Rome. Among the papers thus entrusted to the Committee is an elaborate plan for the conduct of the Mesopotamian Mission; a remarkable document, in their judgment, and full of the seeds of the most important results. They are of the opinion that this Mission should be prosecuted with the utmost diligence and energy; that no time should be lost in completing its organization, and that it should be conducted, so far as may be deemed expedient, in accordance with the wise suggestions and enlarged views of the plan proposed by the Rev. Mr. Southgate. The committee do not agree with those who think that the whole work of Missions in the East should be left to the Church of England. At the same time they earnestly thank God for the interest which she is manifesting in the subject, and earnestly desire the fullest measure of co-operation on the part of our missionaries with theirs. They ardently respond to the expressions of the Bishop of London, in a recent letter to the Rev. Mr. Southgate: "Our Bishop at Jerusalem we trust will be a useful medium of communication between the Eastern Churches and our own; coupling with our own the sister Church of America, upon whose friendly and zealous co-operation we confidently rely."

The increase and prosperity of the African Mission call for fervent gratitude to God. In a region supposed to be almost inevitably fatal to unacclimated life, we have had for six years an increasing number of missionaries, assistants and teachers, amounting in all to more than forty years of life, during which

there has been no death from any local cause. The African Mission may be regarded now as well established. Its very importance begins to present difficulties in its way. The committee regret to perceive that some disagreement has arisen between the missionaries and the government of the colony. They cannot believe that both are not ready to do right. They cannot doubt, therefore, that every thing may be readily adjusted. On the one hand, they would enjoin upon their missionaries the duty of exemplary compliance with the arrangements and requirements of those who are in authority. On the other hand, they would enjoin on them a firm, though meek and peaceful maintenance of the trusts, in property, position and influence, committed to them by the Board. It is here suggested, whether an adjustment of all difficulties might not be effected by a conference with the authorities of the Maryland Colonization Society, here at home. The committee cannot omit to express their firm conviction of the importance of securing for this important Mission, as soon as the action of the Church will permit, the supervision of a Bishop; and their anxious desire that such an arrangement may be carried into effect at the earliest possible day. An establishment so extensive, with so many missionaries, so many assistants, so many teachers, so many schools, such large, and various, and important interests, most strictly needs, it must be obvious to all, the counsel, guidance and control of one responsible and duly authorized head.

The committee have had under their consideration the probable increase of the Foreign Missions of this Church, and the resulting importance of an increasing number of clergymen and teachers conversant with foreign languages, and in other respects qualified, as far as may be done at home, for foreign residence. A resolution expressive of the views of the committee on this subject will be appended.

In conclusion, the committee respectfully propose for the adoption of the Board, the following resolutions:—

Resolved, That in the judgment of the Board the progress and prospects of the Foreign Missionary work call for the united prayers and thanks of the whole Church to her divine ascended Head.

Resolved, That in the judgment of the Board, the course of providential events afford encouragement to hope for the best results from the Mission to China, and render the expressed purpose of a congregation of this Church, to support another Missionary on that field, peculiarly opportune.

Resolved, That in the judgment of the Board, the Mission to Mesopotamia is one of the highest importance to the interests of pure and undefiled religion in the East, and should be prosecuted with all possible diligence; and as far as may be deemed proper by the Foreign Committee, in accordance with the suggestions of the missionary of the Board now at Constantinople.

Resolved, That the Board has witnessed, with peculiar satisfaction, the lively interest with which the sister Church of

England has entered anew into the missionary work, and especially in the revival, encouragement and strengthening of the Eastern Churches; and heartily desires the most friendly and zealous co-operation with her bishops, clergy and laity in the great trust which we hold together, as branches of the Catholic Church of Christ.

Resolved, That in the judgment of the Board, the African Mission, while it suggests motives of peculiar thankfulness, is also the subject of peculiar solicitude.

Resolved, That the Foreign Committee be instructed to propose a further conference with the managers of the Maryland Colonization Society, with a view to the adjustment of any differences between the local officers of the Colony, at Cape Palmas, and the missionaries there.

Resolved, That in the judgment of the Board, the best interests of the missionary work earnestly call for the appointment and consecration of a Bishop, to have charge of the Mission to Africa, at as early a day as may be consistent with the provisions of the Church.

Resolved, That in the judgment of this Board, the time has come when provision should be made for the instruction in foreign languages, and for the qualification in other respects, of such persons as are to serve as missionaries or teachers in foreign lands; and that this Board now invites the consideration of the Church to the establishment of a MISSION SCHOOL or COLLEGE, and hereby instructs the Foreign Committee to report to the next meeting of this Board the plan of such an institution, with such other information and suggestions connected with it as they may deem proper.

Resolved, That the accompanying report be published, with the Proceedings of the Board, under the direction of the Foreign Committee.

All which is respectfully submitted,

GEORGE W. DOANE,
B. DORR,
J. P. K. HENSHAW,
R. H. GARDINER,
J. LOVELL.

New-York, June 24, 1842.

The resolutions contained in the report were adopted.

The following resolutions at various stages of the proceedings, were adopted:

Resolved, That, their respective Bishops thereto consenting, the correspondence of the Domestic missionaries with the Committee of Domestic Missions, be hereafter carried on through the medium of the Bishops to whose jurisdiction such missionaries may be subject.

Resolved, That no missionary shall be employed within the jurisdiction of any Bishop of this Church, unless the said missionary is canonically responsible to the Bishop within whose jurisdiction he resides.

Resolved, That this Board, deeply impressed with the importance of an increased remuneration for the services of Domestic missionaries, earnestly call on their fellow members of the Church to supply the means for such increased remuneration, and that the Bishops be respectfully requested to bring the subject of this resolution before their dioceses, in such way as they may think best.

Resolved, That, in full faith that this call will be responded to, the Domestic Committee be directed to increase the salaries of the missionaries in all cases where they deem it not inexpedient.

Whereas, It is deemed of inconvenient precedent for the Committees of this Board to give an official character to their incidental intercourse with societies in churches beyond the limits of their constitutional action; therefore,

Resolved, That in the sense of this Board, it is inexpedient that any appointments be hereafter made, or agencies created by said Committees, except such as are strictly demanded for the fulfilment of the missionary duties entrusted to them.

Resolved, That the administration of the Holy Communion at the Annual Meetings of the Board of Missions be by or under the direction of the senior Bishop present, and be preceded by morning prayer; at which the officiating ministers shall be appointed by the said senior Bishop.

Resolved, That at the above-mentioned Communion, the collection at the offertory be equally divided between the Domestic and Foreign Treasurers of the Board, unless any particular offering be specially designated as appropriated by the offerer to either Department, or to any particular mission in either, when the appropriation shall be made accordingly.

Resolved, That the next Annual Meeting of this Board be held in St. Paul's Church, Boston, on Wednesday, the 21st of June, 1843, at 9 A. M.

REPORT OF THE DOMESTIC COMMITTEE.—ABSTRACT.

THE Domestic Committee of the Board of Missions, in submitting their Seventh Annual Report, have again to record the hand of death among the laborers in this Department of the missionary work. The Rev. G. R. Pinching, in September last, was taken from the field of his labors in Tallahatchie and Tuscaboma counties, Mississippi, by the prevailing fever of the country, after little more than two years of patient labor. In the succeeding month, the Rev. Charles Prindle, who, in the discharge of the duties of his office, had won to himself an endearing regard from the people of the successive cures at Terrehaute and Lawrenceburg, Indiana, in the two years in which he served his master among them, was, while on a visit to his parents at New-Haven, Ct., called away to his eternal home.

Other instances of death in the families of missionaries have brought sorrow and grief into many of the missionary households of the west and the south, and call for the sympathy of the other portions of the Church.

FUNDS.

Since the date of their last Annual Report the Committee have received \$25,088 59 as the contributions of churches and individuals to the Domestic Missionary work; in which sum is included a bequest of \$5000 by the late Thomas Otis, Esq., of this city. They have also received from miscellaneous sources \$2,428 91; making the aggregate receipts for the year \$27,517 50.

The payments for the same period have amounted to \$32,406 97, being \$4,889 47 greater than the receipts, by which the balance last year in hand \$7,589 91, has been reduced to \$2,697 44.

The aggregate receipts are \$2,596 08 less than were those of last year, while the payments have exceeded those of last year \$1,335 44.*

The following is a statement of the sources from which the contributions and miscellaneous receipts have been derived, submitted in the form heretofore adopted.

DIOCESSES.	Whole Number of churches.	Number contributing in the year ending June 15, 1891.	Number contributing in the year ending June 15, 1892.	Contributions for the year 1891.	Contributions for the year 1892.
Maine.	6	3	3	121 00	70 09
New-Hampshire.	12	4	3	162 72	34 00
Vermont.	32	11	5	235 80	87 50
Massachusetts.	46	17	14	650 96	620 90
Rhode Island.	21	9	9	763 65	729 00
Connecticut.	97	43	34	2399 76	1437 78
New-York.	153	52	52	7340 56	10965 05
Western New-York.	110	31	55	759 32	761 55
New-Jersey.	43	18	14	550 49	303 54
Pennsylvania.	122	38	31	3920 42	1734 78
Delaware.	16	4	4	47 00	81 91
Maryland.	90	22	24	1771 20	1481 11
Virginia.	110	42	41	1536 47	1354 46
North Carolina.	18	5	2	63 50	26 00
South Carolina.	44	19	25	4418 21	4034 81
Georgia.	12	5	6	368 45	157 05
Florida.	9	2	2	61 04	69 00
Ohio.	50	13	9	275 02	90 36
Michigan.	30	6	7	41 10	67 39
Indiana.	20	10	6	155 01	65 26
Wisconsin.	12	7	8	308 62	59 12
Illinois.	30	11	12	107 06	84 46
Missouri.	12	5	4	214 62	160 34
Kentucky.	16	7	10	338 12	231 89
Tennessee.	16	0	5		150 17
Alabama.	18	5	2	373 37	165 40
Mississippi.	14	3	2	75 00	29 68
Louisiana.	6	3	1	748 00	31 00
Arkansas.	3	0	0	500 00	
	1198	397	390	28,316 82	25,068 59

* The Committee have observed a similar state of financial depression not only in the various diocesan missionary institutions in this country, but in the benevolent institutions of the Church of England.

The Society for the Promotion of Christian Knowledge has received the pre-

ACTS OF THE COMMITTEE.

Since the Annual Meeting, in June last, the following clergymen have been appointed missionaries, viz.—the Rev. Wm. Adams, the Rev J. L. Breck, the Rev. D. E. Brown, the Rev. G. S. Davis, the Rev. G. B. Engle, the Rev. W. E. Franklin, the Rev. Z. W. Goldsmith, the Rev. B. Halsted, the Rev. C. S. Hedges, the Rev. W. G. Heyer, the Rev. J. H. Hobart, the Rev. E. C. Hodgkin, the Rev. Samuel Hough, the Rev. J. G. Hull, the Rev. B. Hutchins, the Rev. J. S. Large, the Rev. A. P. Merrill, the Rev. W. H. Moore, the Rev. A. Phelps, the Rev. M. Schuyler, the Rev. O. H. Staples, the Rev. F. Thayer, the Rev. Ed. Waylen, the Rev. J. West, in all 24; making the entire number employed the whole or some part of the year 100.

During the same time the resignations of the following missionaries have been received, viz.—

The Rev. R. S. Adams, the Rev. P. W. Alston, the Rev. J. B. Britton, the Rev. Thomas E. Cook, the Rev. A. H. Cornish, the Rev. A. E. Ford, the Rev. J. B. Gallagher, the Rev. David Griffith, the Rev. A. B. Hart, the Rev. A. S. Hollister, the Rev. G. J. Hull, the Rev. J. D. Mead, the Rev. Orin Miller, the Rev. Timothy Minor, the Rev. A. Phelps, the Rev. F. C. Putnam, the Rev. Ed. Reed, the Rev. Isaac Smith, the Rev. C. B. Stout, the Rev. J. E. Sawyer, the Rev. Ed. Waylen, in all 21; and two, as already mentioned, have deceased; leaving the number now employed 77, one greater than at the last Annual Meeting.

Of the above resignations, four were for the purpose of taking charge of other parishes, three on account of ill health, six from a desire to seek other fields of labor, two for want of support, three for reasons not assigned, three because their parishes have become self-supporting.

The following new stations have been recognised, viz.—

In Maine, Calais; in New-Hampshire, Manchester; in Delaware, Georgetown and Dagsboro'; in Michigan, Ionia, Homer and Albion, Flint, and Adrian; in Indiana, Michigan City; in Wisconsin, Prairieville, Whitewater and Aztalan; in Iowa, Bloomington, and Iowa City; in Missouri, Sarcoxie, and near Jefferson Barracks; in Illinois, Albion, and Jacksonville; in Tennessee, Brownsville; in Mississippi, Salem; in all 19; and the following have been discontinued, viz.—in Michigan, Ypsilanti and Dexter, for which Adrian and Flint have been substituted, and Troy, which has become self-supporting; in Indiana, Connersville, for which Michigan City has been sub-

sent year \$22,000 less than it received last year; while the expenditures exceed those of the last year \$19,000, exclusive of a grant of \$48,000 to the Colonial Bishops' Fund.

The Church Missionary Society has a small deficiency in its receipts the present year of \$1,000, its expenditures at the same time being \$97,000 greater than those of the previous year.

The Pastoral Aid Society has a deficiency in its income of \$4,000, with an increase of \$15,000 in its expenditures.

stituted; in Kentucky, Paris, which has become self-supporting; in Alabama, Demopolis, which has been united to Livingston; in Florida, Apalachicola, which has become self-supporting; in all seven; making the present number 144, twelve greater than was the number last year.

RAISING FUNDS.

The Committee have always endeavored to act in accordance with the judgment of the Bishops upon general questions, and with the judgments of those Bishops who are in the missionary field upon particular questions, as few as it was in their power. Hence they have, from time to time, sought the counsel and advice of the Bishops, or acted upon their known or expressed opinions.

In accordance with this general feature in their action, as well as for the purpose of meeting the views which had been in various ways expressed, the Committee, early after the adjournment of the late meeting of the Board of Missions, and of the General Convention, directly addressed themselves to each of the Bishops for their counsel and advice as to the mode which they should adopt, in order to raise the necessary amount of funds for carrying on the operations of this Department of the general missions of the Church. It was the intention of the Committee to have followed the combined counsel of the fathers of the Church; and, on this question, which have elicited so much interest and called forth such a diversity of sentiment to have gone before the Church simply in the way the Bishops should mark out.

The answers with which the Committee were favored, received their mature and most respectful consideration; but inasmuch as no action has yet been founded upon them, extracts are here submitted for the information of the Board, and with the view to their being made the basis of such instructions as the Board may think proper to give the Committee upon the subject.

[The extracts are omitted in the publication.]

It was the diversity of opinion contained in the foregoing extracts, which induced the Committee to hesitate in the adoption of any specific plan of operation, and to depend for the present upon general statements and appeals, and upon the strength with which the cause may be reasonably supposed to be invested in the hearts of Churchmen.

APPROPRIATIONS.

The same view of their position which lead the Committee to address all the Bishops upon the mode of raising funds, also induced them to confer, in a formal manner, with the Bishops of the dioceses in which the missionaries were laboring as to the appropriations for the year 1842. These appropriations were not made, until the counsel and advice of each Bishop, concerned, had been received, and were then made under their sanction and in conformity with their advice.

The copious extracts* from the annual reports of the missionaries, herewith annexed, render unnecessary any detailed account of the missionary work at the respective stations. A brief record of the changes which have occurred, follows.

[The list of missionaries and stations, with the record of changes, &c., is omitted here.]

SUMMARY.

The usual table,† containing the statistics of the reports of the missionaries, is annexed.

The number of missionaries employed the whole or some part of the year, has been 100 : being 5 more than the number last year ; and they have officiated at 240 places.

The number of families reported at 108 places is 1934 : and the number attending divine worship at 108 places, is 10,613, being an average of 98 at each, and an aggregate increase of 3,454 on the number reported last year.

The number of infants baptised at 88 places, is 659, being 191 more than the number reported last year : the number of adults baptised at 49 places, has been 193, being 94 more than the number last year.

The number of persons confirmed at 53 places, has been 337, being 119 more than the number reported last year.

The number of communicants at 110 places, on the first of April, 1842, was 2071 : being an increase of 604 upon the aggregate number reported last year ; from which it is estimated that the additions to the communion are not less than 700.

The number of children under catechetical instruction, at 56 places, is 2076, being 785 more than were reported last year.

The amount of the free will offerings to Domestic Missions, at 51 places, is \$596 72.

Though the Committee, in their last Annual Report, were enabled to state that what had been accomplished then, exceeded the results of any former year, it will be now seen that God has so signally blessed the labors of the men who are engaged in this most important and interesting work, that these results have, the present year, far exceeded those which were then the subject of devout thankfulness and humble congratulation.

LEGACIES AND CONTRIBUTIONS.

The late Thomas Otis, Esq., of this city, in his last sickness was moved to remember the missionary work, by large donations for its advancement. Among these was a verbal legacy of \$5000 to this Department of the missionary institution. This legacy was promptly paid by Jacob R., and Jacob Le Roy, Esqrs., the heirs of the deceased, at a time when it was, by the blessing of God, of great and essential service. Other smaller legacies, have been also received during the year.

Legal difficulties have arisen in the case of the legacy of the late Samuel Olden, Esq., of Princeton, N. J., which may result in its loss to the Board. The announcement of this legacy, it

* See Appendix Aa.

† See Appendix Ab.

will be recollected, was made at the last Annual Meeting of the Board.

A list of the contributing churches this year, with the amount received from each, is annexed.*

LIABILITIES.

The indebtedness of the Department on the first of July ensuing, may be stated as follows:

Due Missionaries, - - - - -	\$5067 75
Due Missionary Bishops, - - - - -	1000 00
Due on expense account, viz.:	
Salaries of Secretary and Clerk, and sundry bills for stationery, &c., say, - - - - -	150 00
Due sundry Trust funds, for which payment may be demanded at any time, - - - - -	1467 46
Total amount due on the first of July, the greatest part of which should be disbursed immediately after that date, being nearly \$5000 more than the amount in hand, - - - - -	7691 21
Estimated liabilities for the year ending April 1, 1843, (appropriations for which, for the first three quarters, have been already made,) - - - - -	32,000 00

CONCLUSION.

The Committee cannot conclude this report without their expression of humble gratitude to Almighty God, for the evident tokens of his favor, which have attended this Department of the missionary operations of the Church, notwithstanding its depressed financial condition; and of their prayer that it may have the active and faithful co-operation of all who love the prosperity of Zion.

REPORTS OF MISSIONARY BISHOPS.

1. *Report of the Rt. Rev. Jackson Kemper, D. D., Missionary Bishop of Wisconsin and Iowa, and provisional Bishop of Missouri and Indiana.*

St. Louis, Mo., June, 1842.

TO THE BOARD OF MISSIONS—

Dear Brethren,

During the past year, from the 31st May, 1841, to the 1st of this month, I have administered the Lord's Supper twenty-eight times, besides assisting three other times at its celebration. I have held thirty-three confirmations, when one hundred and ninety-one persons renewed their baptismal vows. I have admitted two candidates to Deacons' orders, viz.: Almon D. Corbin and Andrew Wylie, D. D.; and five deacons, viz., the Rev. E. Carter Hutchinson, the Rev. Whiting Griswold, the Rev. Almon D. Corbin, the Rev. Andrew Wylie, D. D., and the Rev. Benjamin Halsted, have received priests' orders. One candidate has been transferred to the Diocese of New-York, and there

* See Appendix Ac.

are now two on my list. I have licensed five lay readers. My baptisms have been as follows: 1 man and 4 women; 12 male infants and 8 female infants. I have married one couple. There have been transferred from my jurisdiction 6 clergymen,—the Rev. Daniel E. Brown and the Rev. Foster Thayer to the Diocese of Michigan, the Rev. Silas A. Crane to the Eastern Diocese, the Rev. Isaac Smith to the Diocese of Pennsylvania, the Rev. Daniel V. M. Johnson to the Diocese of New-York, and the Rev. James B. Britton to the Diocese of Ohio; and I have received within the bounds of my mission ten clergymen—the Rev. John Henry Hobart, deacon, the Rev. James Lloyd Breck, deacon, the Rev. E. Carter Hutchinson, deacon, the Rev. Henry Caswall, the Rev. Whiting Griswold, deacon, the Rev. John G. Hull, deacon, the Rev. George B. Engle, the Rev. Z. H. Goldsmith, the Rev. Foster Thayer, and the Rev. Benjamin Halsted, deacon. I have laid the corner stone of a church; and have assisted at the organization of two new parishes. I have presided at the Conventions of Missouri and Indiana, and at a convocation of the clergy of Wisconsin, which was held at Milwaukee the 11th day of last August. Our most estimable brother, the Rev. Charles Prindle, has been removed by death. Two presbyters, I am informed, are on their way to this mission; and several, I have some reason to hope, will join us before the winter.

A small building well calculated for a place of worship has been purchased; two edifices are sufficiently completed for the due celebration of divine service; two churches are now building; and five are in contemplation, and will probably be commenced during the summer. Several new congregations have been organized, of which three were admitted into union with the Diocese of Indiana, at the Convention thereof, lately held at Vincennes.

I have, to the extent of my ability, attended to every invitation, and have particularly endeavored to cherish and sustain the feeble parishes, and especially those which have been left vacant. A vast many new stations might be discovered; but why promise to disappoint? The harvest is exceedingly great, but oh! how few the laborers. I have written many letters and travelled thousands of miles to obtain a few co-workers, and at the end of almost seven years there are only thirty-one who are actively engaged with me in the field, or in the cause of the sacred subjects immediately connected with this your Mission. To remedy a defect which is so truly deplorable, active exertions have been made by some of our brethren who are sensible of the spiritual destitution and most pressing wants of this immense and rapidly growing country, to establish two schools for the sons of the prophets; one, on the western banks of the Mississippi, and the other, in Wisconsin. Let the efforts and the self-sacrificing spirit of those who are now intimately concerned in these noble enterprises, be aided and cheered a few years longer, and these youthful institutions will be blessings to thousands, by diffusing, far

and wide, the peace and consolations of the Gospel of Truth. \$10,000 to one, and \$2,000 to the other, would give permanency and immediate and extensive usefulness to both.

I have celebrated divine service and preached whenever I had an opportunity. The first of June, last year, was spent at Indianapolis in Indiana. The next day I went to Crawfordsville, and from thence to Lafayette, Logansport, Mishawaka, Goshen, Bristol, Michigan City, and La Porte. Then returning through Indianapolis, I visited Lawrenceburgh, New Albany, Jeffersonville, Vincennes and Evansville. I was soon afterwards at St. Louis, and went from thence to Burlington, Bloomington, Davenport, and Rockingham in Iowa. I then visited Wisconsin, and was at Mineral Point, Milwaukie, Prairie Village, Sugar Creek Prairie, Beloit, Elkhorn, Geneva, Burlington, Rochester, Whitewater, Aztalan, Fort Atkinson, Watertown, Green Bay, Duck Creek, Fond du Lac, Racine and Southport. Since the General Convention I have been to Richmond, New Albany, Jeffersonville, Michigan City, La Porte, Logansport, Indianapolis, Vincennes, New Harmony and Evansville in Indiana; to Jefferson Barracks, Concord in the county of St. Louis, Kemper College, and the three churches in St. Louis, in Missouri; and to Milwaukie, Lisbon, Green Bay, Duck Creek, Prairie Village, Sugar Creek Prairie, Elkhorn, Eagle Prairie, Fountain Run, Baxter's Prairie, and Racine, in Wisconsin.

All which is respectfully and affectionately submitted.

JACKSON KEMPER.

2. *Report of the Rt. Rev. James Harvey Otey, D. D., Bishop of Tennessee, as Acting Missionary Bishop of Arkansas, and provisional Bishop of Mississippi.*

Columbia, June 8, 1842.

The undersigned begs leave in compliance with the 2d Canon of General Convention, 1838, § 6, to report to the Board of Missions, that he entered upon the discharge of the duties of Missionary Bishop in Arkansas, &c., in January last, and in the prosecution of the work assigned him has performed the following services, which are detailed in the annexed extracts from his communications to the Domestic Committee.

Holly Springs, Mississippi, February 11, 1842.

I left home about the middle of last month, upon a tour of visitation, and have as yet only succeeded in reaching Hernando, the neighborhood of Salem, and am now at this station.

At Hernando the picture is dark enough. The missionary cannot count as many as four persons to attend his services out of his own family. The neighborhood to which the Rev. Mr. Merrill has turned his attention, is well worthy of his labors and efforts. He is very acceptable to the people, and will do, I think, much good among them. I came from the midst of them to-day. I advised them to build a small chapel which might afterwards be enlarged, attach to it some fifty acres of land, as a glebe, and when able, erect a school house.

Steamer Great Western, Mississippi River, Feb. 17, 1842.

The day after I wrote from Holly Springs, I consecrated Christ Church at that place. The church is a neat edifice, made of wood, plastered, painted, and furnished with a small but very sweet-toned organ. The whole has been paid for, and the congregation are free from debt. This very desirable object has been accomplished through the activity and prudence of the rector, the Rev. Mr. Foster, the missionary. The congregation appear to be united, and much encouraged with the prospects before them. It is intended, at some future time, to erect a tower projecting in part from the front wall of the building: and this when furnished with a bell, will complete the original plan or draft of the edifice. As it is now, it is one of the most commodious and neat churches in the western country, that I have seen. On Sunday morning, being the first Sunday in Lent, I instituted the Rev. Mr. Foster into the rectorship.

Little Rock, Arkansas, February 28, 1842.

I reached this place last Thursday evening, and since that time have been engaged every day in preaching and in inquiring into the condition of this and other missionary stations in Arkansas. It was my intention when I arrived at this place, to go up the Arkansas River to Van Buren, about 300 miles higher up, thence to Fayetteville, sixty miles in the interior, the present station of the Rev. Mr. Scull. I find however that the river is so low, that I can get no mode of conveyance, without consuming so much time, as would put it out of my power to meet my appointment in Mississippi. At this place the prospects of Mr. Yeager are in many things encouraging. He feels very greatly the want of a church edifice. The walls are up and covered, and the floors laid. So soon as the church is finished, I doubt not that the station will support itself.

Steamer Corvette, Mississippi River, March 5, 1842.

Every family friendly to the Church at Pine Bluff, has removed away, and only one remains, in a neighborhood about six miles distant, professing any attachment to, or interest in our cause. The station itself is a sickly one, and I see no prospect, except of the most distant kind, of its growing in population or importance in any respect. In my judgment, it is useless to continue it as a station, and worse than useless for the missionary to expend his labors there. His stay at that place involves, I think, the certainty of a speedy death. He has been confined to the house generally, since last October, and for most of the time has been in bed. From the people at Pine Bluff he has never received a dollar. If it shall please God to restore him, I have in view a place for him in Mississippi, where he will have much less to do in the way of bodily labor, than he had at Pine Bluff, during the last year. He attributes his sickness to excessive fatigue on horseback in going and returning to Spring Hill, a distance of 175 miles.

Steamer Ambassador, Mississippi River, March 15, 1842.

I arrived at Vicksburg on the morning of the 6th inst. in safety, and have here confirmed six persons. The loss of Dr. Weller is severely felt. The fidelity, and zeal, and devotion with which he discharged the duties of his ministry, during the prevalence of the epidemic, yellow fever, which desolated the city of Vicksburg last fall, have secured for him a place in the affectionate and grateful remembrances of the people, which furnishes the best testimony of the value of his services, and of the influence which he was exerting in behalf of the Church. He fell a martyr to his sense of duty in visiting the sick, administering to the wants of the poor, and performing the last offices of Christian piety to the dying and the dead. The memory of the just is blessed, and the righteous shall be had in everlasting remembrance. This heritage he has left to his bereaved and sorrowing family. May the Lord comfort their hearts, and raise up friends to provide for their wants, now that the husband and father is laid to rest in the grave. The church at Vicksburg is far from complete. The vestry and congregation have done well; though cast down by the loss of their minister, and the difficulty of getting another to take his place, they are not in despair. On Tuesday I proceeded to Raymond, the missionary station of the Rev. Mr. Greene. He is gaining daily in the respect and confidence of the people, labors faithfully, conducts himself with great prudence and propriety, and will, I have no doubt, succeed in having a church built, and a good congregation gathered in the course of 18 months or two years, if he can sustain himself and family there that length of time. I preached twice at Raymond, baptized one adult and eleven children, and confirmed four persons. Thursday, 10th, I proceeded to Jackson, the seat of government for the state, and preached there to a very respectable congregation, gathered on short notice. It is of very great importance to have a minister of our Church at this place. On Friday, the 11th, I returned to Vicksburg, where I baptized twelve children.

Laurel Hill, Mississippi, April 16, 1842.

On the Sunday before Easter I held confirmation in Trinity Church, Natchez, and administered that rite to fourteen persons. On Wednesday I left for Woodville, where, on Easter day, four persons were confirmed, and the Lord's Supper was administered to about fifty persons. The Wednesday evening following, after the sermon, I confirmed an adult, baptized by Mr. Crane during service, making 5 in all, confirmed at Woodville. The Church at Woodville, among the first organized in the diocese, has never enjoyed the regular ministrations of a clergyman for any great length of time. The frequent intermission to the services of the Church, by the removal of clergymen, has contributed, more than any thing else, to retard the growth of the congregation. The present minister is an able and efficient

clergyman, and enjoys very highly the respect and confidence of the community. I have no hesitation in expressing the opinion that if he can be sustained in the parish (and he has no wish to remove,) that the church in another year will be able to sustain itself without further aid. One thousand dollars a year, I am assured, will be raised for his support, and a church erected, if a minister can be procured. The Sunday following Easter, I confirmed 17 persons at Natchez, making 31 in all, during this visit to that congregation.

Columbia, Tennessee, June 3, 1842.

On the 7th, 8th and 9th April, I met the clergy and lay-delegates of the Church in Mississippi, in Convention at Christ Church, Jefferson County. This was one of the most agreeable and interesting assemblages of the kind, at which it has ever been my fortune to be present. The business of the Convention was conducted in great harmony, and nothing occurred to mar the pleasure of our meeting. The religious exercises were very solemn, and there was not wanting gratifying evidence of their impression and effect upon those who were present. Twelve persons were confirmed, and a week after the adjournment, the rector of the parish, the Rev. Mr. Fox, informed me that there were not only several more ready and desirous of confirmation, but that there were many others, who had been roused from the slumbers of a careless life, and were inquiring "what they must do to be saved." On Sunday, the 10th of April, I admitted the Rev. Mr. Greene, the missionary at Raymond, to the holy order of priesthood. Mr. Fox is exerting himself with praiseworthy zeal to establish a school for Christian education in his neighborhood. The subject of missionary contributions was brought before the Convention in my address, and the report of a committee recommending a plan of action for all the parishes, was adopted.

After the adjournment of the Convention, I went to the neighbourhood of St. Mary's Church, Laurel Hill, about twelve miles below Natchez. You are aware that this beautiful edifice was erected at the expense of Dr. Mercer, the hospitable owner of the Laurel Hill estate. In the prosecution of an object, to which I trust he has been prompted by the influences of God's Holy Spirit, he has, in addition to the cost of the church, which was over \$20,000, been at the expense of erecting a commodious parsonage, costing some \$7000 or \$8000 more, and employs a clergyman at a salary of \$1200 a year. Such instances of liberality to promote the cause of religion, are rare indeed. The church building has been secured to the special purposes for which it was erected by an instrument of donation from the generous founder, and was consecrated by Bishop Polk some two or three years ago. The spirit of liberality in which this work has been undertaken and completed, is only equalled by the modest and unostentatious manner in which the whole has been managed. The Rev. Mr. Deacon, formerly of

Henderson, Kentucky, is the rector of this parish. He preaches to the white people in the forenoon, and to the colored in the afternoon, and expresses himself as laboring with much encouragement, such as he never before experienced in the exercise of his ministry. Dr. Mercer is making an experiment in securing to his servants the benefits of religious instruction for their moral improvement and happiness, to which every human mind must wish success. And so far, at least, there is every reason to believe that the effort has been blessed by the gracious influence of God's Holy Spirit. On the 17th April, Mr. Deacon baptized 8 colored adults, and I assisted him on the same occasion in baptizing 110 children.

Upon a review of my late visitation of the diocese of Mississippi, I am greatly encouraged as to the future increase and permanent establishment of the Church. In nearly every congregation I found a happy state of feeling among the members of our communion, and a degree of interest manifested by the congregations upon the subject of religion which it was delightful to contemplate, and full of promise for the future. I confirmed and baptized more persons in this visit than in all preceding that I have made to the diocese when put together.

JAMES H. OTEY.

REPORT OF THE FOREIGN COMMITTEE—ABSTRACT.

THE Foreign Committee in presenting their Seventh Report, acknowledge the gracious hand of God in all the events of the year. The divine command which they seek to obey, has the gracious promise of the Saviour's presence; and such presence, they believe, has not been withheld from the missions of our Church abroad. Even in trials mercy has been most evident, and faith has been strengthened and encouraged, not only by more manifest tokens of divine favor, but by chastening admonition administered in love. Though it is but the day of small things, the time is contemplated, in much confidence, when these humble labors of the Church, shall give joy to multitudes in many lands.

By reference to the Treasurer's account, it will be seen that the receipts during the year have been \$29,279 27; being \$6,361 24 more than the year preceeding. Of this sum \$5,000 was received from the estate of the late Thomas Otis, of the city of New-York, a communicant of the Church of the Ascension. This bequest coming into the Treasury of your Committee during a period of the year peculiarly trying, afforded the most providential relief, and is acknowledged with devout gratitude to God, as the means of sustaining this Department during the year without embarrassment.

In these receipts are included the sums contributed for special purposes, except \$400 from the American Tract Society, for Greece and Africa. The expenses of the year, it will also be

seen, have been \$2,834 56 more than the year previous, amounting in all, to \$33,349 40, and \$200 remitted to Greece for tracts.

WESTERN AFRICA.

The Rev. J. Payne and wife, who arrived in this country on the first of July last, for the restoration of Mrs. P.'s health, returned to Africa, accompanied by two female teachers, Misses Chapin and Coggeshall, sailing from Philadelphia on the 30th of January last. They reached Cape Palmas early in April. With the exception of a few weeks, Mr. Payne was mainly employed during his visit, in making known the fruits of his ministry, and that of his associates in Africa.

Mr. and Mrs. Perkins, assistants in the Mission, were compelled from the failure of their health, through over exertion, to leave for America, where they arrived on the 9th of December last. Mr. Perkins had previously tried an excursion to Sierra Leone, but without effect.

No material changes are known to have occurred in the operations of the Mission. Incipient measures have been taken for a new station at Taboo, on the coast, about 40 miles to leeward, and beyond the precincts of the colony. The Rev. Mr. Minor has taken charge of this station, and commenced his missionary labors, having procured temporary accommodations for himself and Mrs. M. The natives have expressed a strong desire for the establishment of such a Mission among them. This forms the fifth station in connection with the Cape Palmas Mission, and another is immediately proposed ten miles beyond Taboo. The station at Graway has been abandoned, Mr. Appleby, the teacher, removing to Rockbookah, the capital of the Bahbos. The chief has two sons in our school at this point; it is about twenty-five miles east of Cape Palmas, and is beyond the colony, being within 15 miles of the new station at Taboo.

Notwithstanding the early desire of your Committee that part of the operations of the Mission, including a day school, should be directed to the especial benefit of the colonists, such a feeling has not been reciprocated by the latter. Restrictive regulations affecting the intercourse with the natives, and compulsory laws requiring military duty from both native and colonist youth, have threatened the Mission with serious difficulties. The Maryland State Colonization Society having given from the first the strongest assurances that the Mission should receive its protection and aid, and a large outlay having been expended in the colony in buildings, &c., under the sanction of such protection, your Committee turn to that Society for redress in the present instance, but as yet in vain. To allow time, however, for the prevalence of better feelings, it is not intended by the Committee to make any material alteration in the Mission on this account, during the present year. To the new station at Taboo, the male natives may always be removed when requisite.

Afflicted as the Mission has been during the past year by sick-

ness, the season having been unusually adverse to health, the Committee would again record their grateful sense of the goodness of God in the preservation of life, and that at the last date, April 5th, the various members of the Mission were all in tolerable health. Four pupils had died.

A report of a visit of the Rev. Dr. Savage to the Gold Coast, made during the latter part of 1840, has been received and published, and forms an important document on many topics connected with the present state of that part of the Coast.

The State of the Mission during the year, has prevented in some degree the usual extent of labor, as well as the full statement usually given of the operations of the Mission.

The Rev. Samuel Hazlehurst of Philadelphia, after completing his theological course, and receiving ordination, was duly appointed to this Mission on the 24th of May. Your Committee, in view of the numerous pledges of continued aid and increased support assured to Foreign Missions, felt no hesitation in this case, notwithstanding the scanty means in the Treasury. Mr. Hazlehurst will embrace the first opportunity for proceeding to Cape Palmas.

Mr. Payne in writing from Sierra Leone, presents a trait in the history of African Missions of so much interest that your Committee mention it for general encouragement.

"A most interesting enterprise has recently been commenced, by one of the liberated African tribes of Sierra Leone—that of emigrating voluntarily and at their own expense to their native country. This is the Akkoo tribe, from the region of Badagry, in the Bight of Benin. The third or fourth expedition of these people left two days ago to seek once more the land from which they were forcibly torn. It is said they already have a fortified town in which they enjoy peace and security. But the most interesting feature of this enterprise is, that many of the Akkoos carry with them the blessings of the Gospel. Their greatest care on leaving the colony is to secure Bibles, prayer books and hymn books; and when they arrive, on the Sabbath day, the gates of their town are closed from the heathen, one of the best educated of their number is appointed to read and expound the Scriptures, and they speak to one another in psalms and hymns and spiritual songs. Oh who can tell what blessings may result from this colony as it returns its redundant population civilized and Christianized to the *twenty-five* tribes which it represents, scattered over this dark continent!"

The following extracts are from the Report of this Mission to December last.

CAPE PALMAS. Native Children, 46. Communicants, 20. Children catechised, 58.

Of the above numbers, one, a native female scholar, has been removed by death, not a communicant; also two adults from the Colonists, communicants, both of whom gave encouraging evidence in their death of a good hope in Christ.

One, a female Colonist, has been suspended from the communion, also a native communicant, a male scholar.

These deaths and the removals have reduced the number of communicants to 22, and the two suspensions make the whole number in good standing 20.

The services of the missionary to the colonists have been discontinued, and he, the Rev. L. B. Minor, located at Taboo, a station wholly among the natives.

The school for the children of the colonists has also been given up, and the services of the teacher secured more directly to the original purposes of the Mission. A school opened in the vicinity by the Colonial Agent, and other circumstances in connection with this step, rendered the expense and labor of this branch of our operations inadvisable.

An unusual degree of sickness has existed among the colonists and natives,

many deaths from dysentery have occurred. Our schools have sensibly felt its influence, though but one death has occurred at this station, and that a female scholar who left the station for her own home, where she died; yet our numbers have been, at times, much reduced, and constantly, for the last six months, more or less vacillating.

Missionaries, teachers and scholars have been subjects of sickness to an unusual degree, but it has proved less fatal and distressing in the Mission than among the natives and colonists.

Cavalla. Number attending service small and fluctuating. Pupils 26, besides a day school of 20 or 30.

The Cavalla towns, in common with others on this part of the coast, have been visited with disease, (the dysentery,) and numbers have died. The Mission Schools, and this in particular, have suffered, and three of the girls have died; almost all were ill. Some few of the old men usually attend service on the Sabbath, but none so steadily as the King, who, perhaps, is more regular, from considering himself the patron of the school.

Of late some occurrences have shown the deep hold which superstition has upon their minds. "During the sickness mentioned," says Mr. Smith, "I was roused one morning early by a noise, the cause of which I could not comprehend. Looking out, I saw men, women and children running towards the woods shouting and making various noises, and when they seemed to reach the end of their race, the report of two guns was heard. On inquiring into the matter, I was informed, that the doctors had directed the people to beat their houses with sticks, and chase away the sickness to the bush."

CHINA.

The remarkable events passing in China, are still invested with all their interest.

The Rev. Dr. Boone having removed his family from Batavia to Macao, has been ready to avail himself of the first opening for usefulness. Having acquired the dialect spoken at Amoy and the provinces around it, he had been waiting several months for an opportunity for proceeding thence from Macao, which place he left for that purpose in February last.

In the prospect of changes so soon to occur in China, it is a providential circumstance, that one of so much attainment in the language, should be on the spot.

Injudicious as it might be largely to increase the Mission at present, yet the time may not be far distant, when the Church, if now wanting in faith, may mourn over the loss of unusual opportunities for good.

The health of Dr. Boone has not been so good for years as since his removal to Macao, or his faith in the Mission so strong.

Your Committee with much pleasure record in this place the strong testimony given to this Mission by Mr. Vincent Stanton, who had been three years an observer of the people and of missionary efforts. In returning to England for a season, Mr. S. was for a short time in this country, and on reaching England transmitted \$1,000, towards the support and enlargement of this mission.

At various dates during the past year, the impression upon the mind of your missionary in regard to the prospects before him, have been uniformly such as are indicated by the following extracts.

"*May 6th.* My anticipations for the future, as growing out of the present, are very cheering, and I think present prospects should greatly stimulate the friends of China to send out more men and to put forth greater exertions for her welfare."

"*June 11th.* I do not think it would be prudent or desirable, to have a large

number of missionaries from our Church, devoting their time and attention to this people and their language; but to have three or four always here, and devoting all their time and energies to these ends, is, according to my humble opinion, in the present aspect of affairs, and the advanced state of the Redeemer's Kingdom in the world, the bounden duty of the Church of which we are members.

"The Chinese language is a difficult one, and the people so peculiar, that an efficient mission among them must be the result of years of patient and faithful labor, and can never at any time be set up in a day or a year, when it shall suit our convenience. There is but a single barrier to the establishment of hundreds of such missions among these millions of literally perishing heathen idolaters, and that barrier of a political nature, which may be removed in a day, and which will probably break down upon the demise of some monarch, perhaps of the present, if indeed the English do not throw open to our residence before this current year is passed, cities whose inhabitants will outnumber all our Atlantic cities put together. I am confident our Church is not prepared to sit still when this great nation is to be taught to love and adore our gracious Redeemer, to whom we, in common with our fellow Christians of other denominations, owe every thing which renders life a blessing."

"September 15th. The arrogance and presumption of being discouraged in the missionary work for want of immediate success, has lately been very deeply impressed upon my mind. What does such despondency say, but that from the amount of zeal we have shown and the efforts we have put forth, we had a right to expect a greater return from the Lord, and now seeing we have not met with our deserts, we are unwilling to serve any longer such a master. If we have any adequate view of our own nothingness, and of what a great and glorious thing it is to be permitted to serve the Lord Jehovah, we shall be filled with astonishment that he condescends to employ at all such 'vile earth and miserable sinners' in his service, rather than be discouraged that we effect so little. That we are permitted to do any thing towards the renovation of a lost world, is all of grace, and claims and should receive our most fervent gratitude at all times and under all circumstances. And who are we, that we should venture to stipulate with our Maker for the wages he will give for our service in China, ere we will heartily and cheerfully give ourselves up to the work?"

"January 10th, 1842. In reviewing the past year, we have great cause for thankfulness to our Heavenly Father, who has spared our lives, and in some good measure, prospered us in our work. I suffer much less than I did at Batavia, and hope, that this winter, and my proposed visit to Amoy, will, with the divine blessing, complete my restoration to health."

It is a coincidence not a little singular, that on the very day when a motion was made, at the last meeting of the Board, having in view the discontinuance of this mission, your missionary penned the following at Macao:

"October 13, 1841. We must not let the China Mission go down, when every thing in and around China seems to call upon us to increase it. I think there is every reason for a rational hope, that in less than two years we may reside quietly at Amoy, and with prudence prosecute our labors within the heart of that great emporium of commerce. I have very little doubt that the English will effect their object, and that three or four of the largest of their seaports will be thrown open to the commerce of the world; and shall the missionaries be the only ones to stand back? Is this the time, and are these the prospects under which our Committee should draw back, and our young men refuse to come?"

In reply to the question, why in the present state of our Missions should so distant an effort be continued amidst so many obstacles, your Committee would briefly advert to such facts as the following: Your missionary, previous to his departure, had been led, at his own expense, patiently to pass through not only a full theological course for the ministry, but subsequently a similar preparation for the medical profession, with a special reference to indirect missionary influence in China. So convinced were your Committee that such a mission should be entered by none but those possessed of the most marked adaptability for the field, that previous to Dr. Boone's departure, they

purposely opened the way for his engaging in another Mission. Such, however, was the spirit manifested by Dr. B.,—the motives which governed him in so trying a question—and such his manifest fitness for the work, that the Committee, after a correspondence of several months, and with a firm conviction that important results would follow, coincided unanimously, and without hesitation, in an appointment so clearly and providentially marked out, and in this they were emphatically joined by their Rt. Rev. Chairman, then present.

China is now assuming a position of unspeakable interest. Your Committee are credibly informed, that the Scriptures and the book of Common Prayer, and religious tracts, may now be freely circulated among millions,—that steps have already been taken by several benevolent societies, for permanent operations at Hong Kong. The Romanists are already making it their head quarters. Multitudes of the Chinese are voluntarily opening the way for influences from abroad, and the general apprehension prevails on the spot, that within two years, the Tartar dynasty, which has ruled China with such exclusive sway for two centuries, will be supplanted, and a free intercourse with foreigners be permitted, as in the earlier periods of their history. Why then, with increased ability in the missionary, having the same unwavering faith in his work, with the prospect of an opening among the Chinese unspeakably more encouraging than when the Mission commenced, with the steady support given to this missionary by a single parish of his own diocese, a parish, contributing, it may be observed, for six years past, about \$2000 annually to Foreign Missions,—why, at such a moment, with such openings, and such peculiar personal fitness, should the laborer be withdrawn, and no heed given to a country from which, as a people, we are to draw our millions in wealth, but as a Church, to send in return no messengers of the Gospel of Peace?

Your Committee, on the contrary, feel that they cannot be sufficiently thankful for the providential presence, at such an important moment, of a missionary so manifestly adapted to the work already opening in China; and the recent pledge given, it is understood, by a leading congregation in Boston, to support an additional missionary, preferring China as the field of his operations, is some proof that the cause of the Gospel in that country, is gaining friends in our Church at home.

EASTERN MISSIONS.

ATHENS.

The visit of the Rev. Mr. Hill to this country, after ten years absence, was just in season for the last meeting of the Board. He has returned to his Mission, leaving here on the 12th of November.

The important interests of this extended Mission were, by the blessing of God, happily sustained during his absence, under the care of Mrs. Hill.

Miss Mulligan, after remaining in this country during the winter, daily improving in health, sailed on the 14th of April on her return to Athens. She succeeded during her stay in procuring funds for the maintenance of an additional number of beneficiaries, and by private intercourse has added much to the interest already felt in female education in Greece.

Without more particular information, the Committee are happy to assure the Board, that the prosperity of the Mission has continued undiminished, and the number under its care even greater than at any former period, upward of 750 having been *present* at the Christmas examination. The countenance given on a similar occasion previously, by the presence of the Bishop of Attica, President of the Synod of the Greek Church, who took part in the exercises and pronounced a benediction at the close, has been a most gratifying circumstance in the history of this Mission.

By intelligence received indirectly, your Committee are informed, at the moment of closing this report, that a popular clamor had been raised against the Mission, from the republication, in Athens, of statements made in America touching the character of the Greeks. Trying as such a circumstance must have been to the Mission, assurance is given by those on the spot competent to judge, that the consequences could be only momentary. No pupils had been withdrawn from the Mission.

CRETE.

It has been ascertained by letters from this Mission, that after the termination of hostilities, the Rev. Mr. Benton was permitted to re-open the Mission School at Canea. This took place the end of September, 1841, the entire operations of the Mission having been suspended from the month of April previous. The number of pupils was at the last date much less than previous to the insurrection, being 120, and many difficulties still existed, preventing the full efficiency of the Mission. Without many particulars before your Committee, the hope however is indulged, that the confidence both of government and people will be continued and the Mission again be acknowledged as a blessing to the Island. As a pleasing testimony to the acknowledged efficiency of the Mission, a note was addressed some time since to your missionary, signed by a large number of the heads of families of the town of Canea, expressing the following sentiments: "The undersigned being present at the examination of the children of our city, and witnessing the good and rapid improvement and proficiency of the pupils of the school, as well in the Lancasterian branches of instruction as in the mathematical and intellectual, which they have made during the short time this institution has been established, we feel it our duty to offer our sincere thanks to the respected director of this school, Mr. Benton, for his careful and unremitted attention, as well as to the other respected members who co-operate with him in this divine work."

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Miss Watson, having retired to Athens during the suspension of the schools, has engaged herself as a teacher in Greece, unconnected with the Missions of this Church, and her connection with the Committee has accordingly ceased.

CONSTANTINOPLE AND MESOPOTAMIA.

In the last Annual Report it was stated that the Rev. Dr. Robertson had been led to visit Egypt for health. After returning to Constantinople, he again engaged in the various duties of the Mission in which he was employed, until April, the period fixed for his departure for America. With the consent of the Committee, the cares of a large family, have led Dr. R. to withdraw from the missionary field, where such cares have long and largely drawn upon the attention of the anxious parent. As the earliest laborer of our Church in the Foreign field, thus at the end of thirteen years, retires from the missionary work, common justice demands from your Committee their testimony to the fidelity of Dr. R. His interest in the work continues, it is believed, undiminished, and his zeal unabated; and had not the pressing cares of his family, added to enfeebled health prevented, he would follow his inclination in continuing in the chosen labor of his life, as the object of his warmest affections. The Committee believe that Dr. R. has exercised throughout an uninterrupted attention to economy; and they severally entertain for him much personal regard, and he carries with him many recollections identified with the earliest efforts of our Church abroad. He may soon be expected with his family in the United States. Dr. R. has united with Mr. Southgate in the labors of the Mission so far as permitted, and by his long experience, effected much in guiding the first movements of this important work.

The departure of Dr. Robertson from the Mission without the accession as yet of any new associate, prevents for the present any further personal effort beyond Constantinople, where Mr. Southgate will pursue his labors.

In continuing the history of missionary efforts in Constantinople and Mesopotamia, the Committee advert to the second visit of Mr. Southgate to the latter country, allusion having been made to that visit in the last report of your Committee.

Mr. Southgate having passed but a short time in Mesopotamia during his first visit in 1838, it was deemed requisite that he should again visit that region and become better acquainted, from personal observation, with the present condition of the Syrian Christians. Leaving Constantinople on the 7th May, 1841, Mr. S. proceeded as far as Mossoul, where he spent some time in his investigations; and after pursuing his inquiries at Mardin he returned to Constantinople in August, having occupied three months in his tour, during which he was favored with abundant opportunity for prosecuting his inquiries, conferring frequently and freely with the Patriarch and the Bishops of Mossoul and Mardin, and other clergy.

A general impression, it is believed, has been made in Mesopotamia highly favorable to the objects of his Mission. The present results of this tour are briefly stated by Mr. S. as follows :

"1st. Formal correspondence has been commenced between the Syrian and American Churches.

2d. The approbation of the Patriarch has been given to my plans for the benefit of the people.

3d. He and the principal Metropolitans have been fully informed of the character and position of the English and American Churches. Numerous and gross misrepresentations, diligently circulated, * * * * * have been corrected and right views imparted.

4th. Arrangements have been made for supplying several important schools with the means of instruction.

5th. Arrangements have been made for the circulation of the Holy Scriptures.

6th. Letters from the Patriarch to the Archbishop of Canterbury and the Bishop of London, relating to important interests of the Syrian Church, have been procured, to be forwarded, with additional representations by myself, the latter having been requested by the patriarch.

7th. Active epistolary correspondence has been commenced between the patriarch and the principal clergy and myself, the same having relation solely to plans and labors for the benefit of the Syrians.

8th. Much additional information has been acquired with regard to the Syrian Church, plans of labor have been formed, and minute inquiries made with regard to expenses and other matters of importance in our future work. Other points might be added, but these are enough to show you, that through the blessing of God, I have not labored in vain, nor spent my strength for nought."

There are many reasons which have inclined your Committee to give to the Syrian Church primary importance in the present efforts. Every investigation tends to prove that this Church is better prepared for such aid from the West—that it is far less embarrassed by corruptions than the Greek. It earnestly seeks these labors of love, and while it is reasonable to hope that a spirit of religious inquiry, now so prevalent in and around Constantinople, may gradually reach the Greeks of that city, the same hope cannot yet extend to the Syrians of Mesopotamia. Again; limited as our Mission is at present, the smaller population of this community renders it far more accessible to immediate influences; and yet, again, the very existence of this ancient Church is in imminent peril from the powerful assaults against its integrity by the efforts of Rome.

With regard to the Syrian Church, which it is estimated comprises a population of about 65,000, of whom two thirds reside in the vicinity of Mossoul and Mardin, the continued efforts of the Romanists, strengthened by an important political influence, is gaining for that Church a number of professed converts, amounting already to more than 7000.

The party thus seceding has gained the sanctioned use of many of the ancient Syrian churches, and in some instances, half of the church has been set apart by public authority, a wall being built dividing it in the middle. This position of the Syrians has led to a strong effort on their part to recover their ancient rights. In allusion to these rights, Mr. S. observes : "It is proved by all the firmans granted by former sultans, that the Syrian Jacobite Church was the only one formerly known.

The Syrian Catholics cannot show a firman granted them which dates farther back than twenty years."

The Metropolitan of Mossoul, a delegate from the Patriarch, has been resident for more than two years at Constantinople, and for months under the roof of your missionary, there prosecuting the great object in view—securing interposition in behalf of the suffering Church. In this labor Mr. Southgate has rendered important aid, addressing communications to various persons of influence in England, &c. Copies of these documents are submitted to the Board.

It is believed that by these means the interest felt in England in the Eastern Churches, especially the Syrian and Nestorian, has been much increased, and strong hopes are entertained of the happiest results. At all events, a strong expression of gratitude has been very generally made by the Syrian Church at large to Mr. S. for his timely aid, and already its consequences are beginning to be realized. His proposition to introduce the Scriptures in Arabic into Mesopotamia, thus rendering them accessible to the people, has been most favorably received, and several hundred copies have been ordered from Malta for distribution by the Patriarch and his clergy, more especially in the vicinity of Mossoul. Instruction only is needed to make the word of God fully accessible to the members of that Church. To forward this desirable object, books of elementary and religious instruction, have been also ordered by Mr. S.

He has already proposed to the Metropolitan Bishop of Mossoul, the establishing of a seminary in that city, for the benefit, more especially, of young men desiring a higher education, and the proposition has been most favorably received. Mr. S., in explanation of such an undertaking, remarks:—

"The general principle that I have in my mind is, that we should seek the approbation and co-operation of the Syrian Patriarch and Bishops, but not submit our labors to them to such a degree that they can be changed or suspended by their will alone. There will, I imagine, be no difficulty in the practical working of our system. Whoever goes to Mesopotamia will inform the Patriarch and Bishops of what he is going to do, and after his operations are in progress, invite the Bishop occasionally to make him a visit. Our chief work must be at Mossoul, and the Bishop of that city, who is still under my roof, and on the most intimate terms of friendship with me, will, I am sure, give me a *carte-blanche* for any thing I might wish to do, and will extend the same confidence to any one whom I might introduce."

Your Committee have much pleasure in stating, that several now pursuing a course of preparation for the ministry, have this mission in view. One also in Orders has not relinquished the long cherished purpose of engaging in this field. Time, however, will be required in each case before the parties can be on their way, and, in the mean time, the great interests at stake in

the proposed mission, are intrusted to the care of one missionary, who is not insensible to the vastness of the work before him, and who calls upon his Church to sustain him by its sympathy and prayers, and by additional laborers in the same great cause. That an important movement may be made in behalf of the Eastern Churches, and the great design of the mission fully carried out, there is need that efficient aid be early rendered, or the benefits reasonably to be expected from past efforts will be lost. The Committee refer to the documents already submitted, and to the copious published extracts from the correspondence of Mr. S., for a more full explanation of the circumstances attending thus far the early history of the mission. The American Episcopal Church stands forth, in a great measure, pledged to the work, and there is evidence that even in England such a pledge will be recognized, and the work relinquished to those who have thus taken so early an interest in the reformation of this ancient body of Eastern Christians. Mr. Southgate remarks, "Our mother Church of England looks to us to take this for our share of what is to be done in those lands. She will labor with us side by side, but will not take the whole burden upon her shoulders. *She* will go to the Chaldeans, *we* to the Syrians. I have now before me letters which show that she is farther advanced than we, and probably before this reaches you, her messengers will be on their way. Shall we lag behind, or shall we do our part?"

It is proper for the Committee to state in this connection, with candor, their views in regard to these efforts. They are not to be judged of by the standard of missionary operations previously existing. Without relinquishing, for a moment, the right to establish schools, and instruct and enlighten the people, wherever such schools can be introduced, another step was proposed in the mode of gaining the great ends of such Missions. Your Committee were aware, from the first, that the project was one accompanied with no little delicacy, and required much wisdom and steadfastness of purpose. It was not likely, at first, to be a popular Mission. Few, comparatively, could be expected to enter at once into the importance of addressing the work to the authorities of the christian communities, for whose good it was designed. There would be little to excite the warm interest felt in a heathen Mission, or in extensive efforts to educate the youth of a nation. The fruits would be, for a long time, very much unseen, though by long established confidence, there would be much reason to hope that a reform might begin where it is always most desirable, namely, in the authorities themselves. In the progress of such an effort, it was not necessary to offer terms of communion or fellowship, however much or little such churches might be found, on full inquiry, defective either in practice or faith.

Yet there was at the outset, at least one common bond found in the apostolic constitution of both. In seeking, therefore, as an important means of further usefulness, the establishing of

friendly intercourse, it was not designed to enter into fellowship. On this point your missionaries have been decided. Dr. Robertson remarks,—“there is no need of any thing like mutual recognition at present, nor need the matter be at all brought up, until that Church, (the Syrian,) is further advanced. Enough, at present, that we are kindly received by the ecclesiastical authorities of the Jacobites, (or Syrians,) that they are willing to receive aid in education, &c., from us, and that Providence seems opening the way to us to great influence among the people.” Mr. Southgate advances the same views.

In these sentiments your Committee fully concur, and there is no disposition to recognize at present even the degree of soundness which may be supposed, by the lowest exercise of charity, to exist in these churches. Such may be the gradual changes wrought in the whole spirit and practice of an acknowledged christian community, overruled and oppressed for centuries, that even an apparent correctness in the standards of its Faith, is to be carefully investigated before it can be taken for granted. Where there are no decisions of later councils to guide the inquiry, as in the Western Church, the difficulty of ascertaining the exact truth is increased, while the hope of reform becomes strengthened from the fact, that in the absence of such decisions, error is more easily to be eradicated. It has been charged, for instance, upon the Greek Church, that a public anathema is enjoined on the annual day of orthodoxy against all who oppose the worship of pictures, and such was once the case; while the very fact, that the whole practice has become entirely obsolete, proves that a better spirit on the subject now prevails. It has not been used in Constantinople for more than twenty years. On the other hand, the fact that baptism, confirmation, and the Lord's Supper, are all administered to the infant, illustrates both the extent of a corrupt practice, and the practicability of a reform under more enlightened views, without the alteration of Standards.

During the past year the missionaries have sought and obtained various interviews with the Patriarch and Bishops of the Greek Church. In these interviews the character and doctrine of the American Episcopal Church have been set forth, and the object of the Mission represented as wholly free from political motives, and resulting solely from christian good will. Received at first with extreme caution, the simplicity of the object gradually gained for your missionaries the evident confidence of the Patriarch, and not a few of the Bishops of the Greek Church. It was mutually understood as the result of the formal introduction, that the missionaries should be freely admitted to subsequent and friendly interviews. “We are thus,” say they, “introduced to the Patriarch, and remain on friendly terms with him. He assented most cordially to this view of the matter, and expressed his entire willingness to continue our intercourse.” And subsequently, after leaving Constantinople, Dr. R. observes, “The day I left I had my last interview with the Greek Patriarch, Brother

Southgate being present. It was very cordial on his part. He begged me to write him from the United States, and sent his respects and love to our Bishops." "We are then upon the ground which we have from the first sought. We are prepared to pursue our conferences until, with God's blessing, the good that we desire shall come to pass. What we shall propose and what undertake must, I think, be left to be brought out by the nature of our interviews and the ordering of Providence." "The people," so far as your missionaries can learn, "regard this step with great pleasure and interest every where, and view it as an honor, coming as it does from so enlightened a Church. Such a course of proceeding cannot be long persevered in, without producing its effects. Human nature, even supposing christian feeling to be wholly wanting, human nature cannot withstand a continued demonstration of frank, open and friendly conduct. It will yield at last, and friendship will be truer and stronger for being tried. The people may be the first to feel this, and *their* feeling will act upon the clergy with a power that cannot long be resisted."

"The work is commenced and the time to come is in the hands of God. To Him who watcheth over His Church without slumber or sleep we humbly commit it. Begun under many adverse influences, assailed in the outset even in the house of its friends, carried thus far under dark, threatening clouds, yet passing safely through its incipient stage, and while its own course is becoming freer and stronger, cheered by a ray of sunshine from afar, have we not reason to hope that it will go on from strength to strength, ever brightening, ever rising, an emblem of peace and love in the Holy Church of Christ our Lord?"

The Committee cannot better close the remarks on this mission, than in the words of one of the missionaries.

"I would not have believed that in less than two years my eyes would see what has already come to pass. Every step has been one of encouragement—every result has been one of hope. The future is in the hands of God, who will order all things after the counsel of His holy will. Ours is the part of prayer and effort—of earnest, humble prayer—of zealous, soul-inspired effort. The time calls for great energy and diligence, for wisdom and patience, and perseverance, and a spirit of boundless love. If misunderstood, let us explain, wherever explanation would be of use. If misrepresented, let us show the truth. If opposed and reviled, let us bear it with meekness, knowing that the work is all too good for us, and that our strength and confidence is in God."

TEXAS.

In Texas the two stations occupied at the date of the last report, have been prospered, but no additional missionaries employed during the year.

The Rev. Mr. Ives, the only pastor and teacher in Matagorda, has gradually gathered its population under his care and under the influence of the Gospel. The Church, though not quite

finished, (for want of funds) would have been consecrated by Bishop Polk, but for the invasion of the country just at the time appointed for his visitation.

At Galveston strenuous efforts have been made, during a visit of the Rev. Mr. Eaton to the United States and subsequently, for the erection of a church; and a neat building, to cost in all about \$4,400, is nearly completed. Here again funds are needed, and the church cannot be finished and out of debt, without further aid to the amount of \$1,600.

The importance of these efforts in sustaining the various means of grace, has induced the Committee to promote, by all means in their power, so desirable an end. No funds, however, except those especially appropriated, have been given to this object.

Another missionary has offered for Texas, prepared to enter upon his labors early in the fall.

The wants of Texas are the same as heretofore, but the response made is feeble. Circumstances more encouraging could scarcely have been anticipated, and yet but two stations are thus far occupied in all Texas. One of the greatest difficulties attending missionary operations in this new country, is the providing suitable places for worship in a community where little can be effected by its own means, for such an object. In the two instances already occurring, the means have been furnished, with very partial exception, from the liberal aid given in the United States.

CONCLUSION.

The past year has brought with it causes for deep solicitude. Three of the Missions have been conducted amidst scenes of actual war, and in a fourth, that to Africa, an epidemic which has caused the death of several pupils, and the difficulties arising from Colonial prejudices, have interrupted the success hitherto attending its labors.

The oldest missionary abroad is returning from his field. The proceedings of the Committee and the present plan of the missionary work have been assailed from various quarters. Notwithstanding these trials of faith, there has been much to encourage. The work has been strengthened in the midst of opposition—the contributions have increased. Two missionaries have offered, one of whom has been appointed and is ready to depart, and the number of those who are contemplating at no distant period the foreign field as the scene of their ministerial labor, is perhaps greater than at any former period.

Your Committee then come before the Board in the firm conviction that many difficulties have been overcome, and that the way is open for the vigorous prosecution of the work, as the Lord shall give the means in each Mission already established abroad by the good hand of that Saviour who hath said to His Disciples, "Go ye therefore, teach all nations," and "Lo I am with you always, even unto the end of the world."

APPENDIX Aa.

Remarks of the Missionaries ; showing the state of their respective missions ; being from their Annual Reports under that head. The statistics of their Annual Reports have been arranged into a Table. See Appendix Ab.

INDIAN MISSIONS.

Duck Creek, Wisconsin, Hobart Church ; Rev. Solomon Davis, missionary.

The Chiefs having expressed a desire to accompany my annual report in a talk, I delayed for a few days to enable them to come together for the purpose, believing it would be as satisfactory to the Committee to have them speak for themselves. In a full council yesterday they delivered the enclosed, which was carefully written down by me, and signed by them, and is forwarded in accordance with their wishes. It is a simple and honest expression of their gratitude for the blessings of the Gospel, and contains in itself an evidence that the efforts of the Committee in behalf of their tribe are appreciated.

" To the Domestic Committee of the Board of Missions of the Protestant Episcopal Church in the United States of America.

" Reverend Fathers ! The chiefs and head men of the Oneida Nation, being assembled in council for the purpose, are desirous of speaking a few words to you. They know you will listen as fathers to their children, for your ears are never turned another way when the Oneidas speak.

Reverend Fathers ! Our voice is the voice of gratitude, an expression of what we have long felt, and of what we still feel, for your kind care and attention to the spiritual wants of our nation. We thank you for the rich blessings scattered in our path. They are not trodden under foot ; some turn aside and refuse to gather them up, but the largest portion of our nation obtain through them a knowledge of the way of salvation.

Reverend Fathers ! The glad tidings of the blessed Gospel of the Son of God have not been preached to the Oneidas in vain. It has entered our ears : It has found the way to our hearts. Many of our nation love to listen to it. Many are made happy under its influence. All look upon the religion of the Gospel as the right path, the only path of safety.

Reverend Fathers ! The chief Gospel messenger placed over the Oneidas, to whom they look as their spiritual father, is ever watchful over his red children ; he often finds the way to our houses. His talk is kept in our hearts, his hand always points to another and a better world. He tells us to try to meet him there ; that as we have not much strength, we must not depend too much upon ourselves, nor forget that a firm belief in Jesus, followed up by a good and holy life, will alone enable us to do it. We love our Rt. Rev. Father in God. His presence makes us strong ; we rejoice that he has been sent to us.

Reverend Fathers ! Our missionary is with us ; we hope he will be encouraged long to remain ; we could not well do without him ; his health is not good. We fear that we hang upon him too much, but he does not become weary. It is now more than six years since you gave him to us. He has not been away from his duty once during the time, unless it was when we sent him to transact business for our nation. We regard this as an evidence that he loves our people, and we hope the Good Spirit will reward him for it.

Reverend Fathers ! You must bear with us. We are weak ; we are wicked. In good things we move slow. The light must shine a great while before the darkness which is upon us will be made to disappear. We pray the time may come when the Oneidas will refuse to walk in darkness, and all become children of light.

Reverend Fathers ! In temporal things, as a nation, we are living in prosperity. It is to you we are indebted for this also. You found us in trouble. Your hand came to our help. Our home here was secured and made fast. Our people then, for the first time, sat down in peace. Your kindness can never be forgotten by the Oneidas.

Reverend Fathers ! May the great and eternal Spirit, who put it into your hearts to do good to our nation, continue to watch over your deliberations, and give success to all endeavors for the extension of the Holy Church, the establishment in the world of the kingdom of our Lord and Saviour Jesus Christ. This is all we have to say.

Done at our Council Fire at Duck Creek, this fifth day of April, A. D. 1842, and signed by the Chiefs and Councillors in behalf of the nation.

Cornelius X Stevens,	} Chiefs.	Isaac X Silas,	} Councillors.
Neddy X Atsequette,		Anthony Orsequette,	
John X August,		Elijah X Dowless,	
Henry X Peroles,		Aaron X Hill,	
Elijah X Shenando,		Isaac X Williams,	
Adam X Swamp,		Peter X John,	
Daniel X Williams,		Lewis X John,	
Lodwick X Thomas,		Genus Nimham,	
Jacob Carmeling,		Isaac X Stevens,	

Green Bay Mission School, Wisconsin; Rev. Solomon Davis, Superintendent.

This establishment has, for the year past, been conducted with the same efficiency which has hitherto characterized all who are more immediately concerned in the management of it. The Misses Crawford have done what they could for the common benefit, and Mr. Sherwood has managed his department well. According to an estimate given in by him, the products of the farm amount to \$445 30. It is hoped that for the ensuing year we shall not need so much, in addition to our resources, for the support of the mission.

MAINE.

Augusta, St. Mark's Church; Rev. F. Freeman, missionary.

The past year has been one of great pecuniary effort; the parish having caused to be erected a commodious and beautiful edifice for public worship, towards defraying the expense of which they have already paid about \$3,300, and this while they have made a sacrifice of about the same amount of property in pews in several meeting houses, and having also raised about \$600 by subscription for the support of the Gospel in making up the rector's salary, and paying other ordinary and necessary expenses for sexton, wood, &c., the crippled state of all business notwithstanding. These facts are submitted as helping to show the state of the mission. But to give a fuller view, it must also be stated, that we have not yet succeeded, though it has been ardently desired by us, in convincing all who call themselves Christians, that the Church, either here or elsewhere, is not deserving the imputations so often cast upon it. The Church here, as she is wont every where, meekly pursues her way and, God helping her, silently, gradually, and constantly extends her holy influence, practically replying to all who would have her come down from the great work she is accomplishing; "if any be contentious, we have no such custom, neither the churches of God."

NEW-HAMPSHIRE.

Manchester, St. Michael's Church; Rev. W. H. Moore, missionary.

As the parish of St. Michael's was only organized in November, 1841, and as the missionary entered upon his duties at the close of December, 1841, our matters are yet in an unsettled state. The missionary is unable to state definitely the number of families or of individuals attending public worship. There has not yet been any public catechizing, the children being yet engaged in learning the catechism. Our recent existence also prevents my saying any thing more with respect to our prospects than that they are favorable for a slow increase and gradual establishment.

OHIO.

Franklin Mills, Christ Church; Rev. George S. Davis, missionary.

I have not had charge of this station but a little more than six months. I found the church almost scattered, and but very few at first attended. Since my commencement we have steadily progressed; we now have our little church well filled with a regular and attentive congregation; the cause of our blessed Lord is advancing; a higher standard of vital religion has been attained, and some few come forward and take the vows of God upon them. I had two evening services a week during Lent, and the Spirit seemed to be with us. On Sunday and Wednesday evenings I have lectures, which are attended mostly by young people. I have lectured on the Liturgy, and the distinctive principles of the Church, which has done away much prejudice. Our congregation takes the lead in regular attendance, but the people are poor.

Centreville, — Church; Rev. Abraham Edwards, missionary.

In looking over the past year I find much to encourage, and much for which I ought to be grateful. The great Head of the Church has put it in the heart of

some of the wealthy parishes of this diocese to assist us in the erection of a temporary building, which I hope will be ready for consecration early in the summer. The people of my charge deem it a great favor, and an exalted privilege, to enjoy the services of their beloved Zion in their native language in a foreign land. This is the only Welch Episcopal Church in America. The welcome news of its existence has reached the principality of Wales, and is an inducement for many more to leave their native land and come and settle themselves in this part of God's vineyard. We expect a great accession to our church in the next summer. This congregation is poor, and can do but little towards supporting their missionary, but at the same time the station ought to be considered an important one, for my congregation cannot understand the English language, and it is difficult for them to obtain a Welch clergyman.

Maumee City, St. Paul's Church; Rev. J. S. Large, missionary.

Our prospects at present are very encouraging. A number will be added to the church in a few weeks, besides which there are several others baptized in infancy preparing for confirmation. If our little chapel was in a more central position our congregation would be much larger. Owing to the difficulties in money matters we are not able to build another at present, which I trust will be done as soon as the times change a little.

Perrysburg, ——— Church; Rev. J. S. Large, missionary.

Our prospects here are rather encouraging. I have not called upon the people to contribute any thing for religious purposes, our communicants being few, and the people being called upon from many other quarters. There is no parish formed here yet. The congregations are gradually increasing, and the people are getting to take more interest in the services. We want Prayer Books and Tracts. Tracts on the Church are especially needed.

Springfield, Christ Church; Rev. W. Presbury, missionary.

My parish has not yet become a large one, nor has our increase been as rapid as we could wish. But when I look back and see what it was a year and a half ago, disorganized, deranged and discouraged, and then consider what it is now, a little band of brethren united together in the bonds of Christian love, and evidently increasing with the increase of God, my heart overflows with gratitude to the great Head of the Church for the blessing he has bestowed upon my humble labors. Our Sunday school has been well attended, and the most important festivals and fasts of the Church observed, and recently a class of adults has been formed for the study of the scriptures. In all our movements we have, as a matter of course, some degree of prejudice and opposition to encounter; still I believe there is in this community a growing interest in favor of our Zion, and that great blessings are yet in store for us.

Yellow Springs, ——— Church; Rev. W. Presbury, missionary.

At this place are a few families that are staunch Episcopalians, who contribute liberally to my support, but most of the population in the vicinity being identified with other denominations, our congregations are of course small. I did hope that a church would have been built here this year, but the property of the Springs has recently been sold, and whether any farther effort will be made to build a church is now doubtful.

MICHIGAN.

Jonesville, Grace Church; Rev. Darius Barker, missionary.

I regret to say that no contributions have been made as yet, in our congregation, for the missionary cause. I had not supposed that our people could do any thing; but when I had determined to make the trial I was providentially called away from my station, and have been absent ever since. Our church, when I left the station, seemed in as good condition as formerly; the church edifice has been unexpectedly retarded in its progress. I hope soon to return to my people in the fulness of the blessings of the Gospel of peace.

Kalamazoo, St. Luke's Church; Rev. Luman Foote, missionary.

The attendance of the congregation has been good and increasing. The preached word has been listened to with a respectful, and apparently serious and interested attention, although I am not permitted to add that it is bringing fruit unto eternal life. The seed has been sown in the morning and in the evening, in public and from house to house, with an humble and faithful looking unto God to give the increase. Some of it has, I trust, fallen on good ground, though that portion may be most lamentably small. However, I hope to be able to present

a small class for confirmation when the Bishop shall visit us, as he will the last of the month.

Clinton, St. Patrick's Church; Rev. M. Hirst, missionary.

The present missionary has had charge of this station but about four months. This parish has suffered loss by removals, though long continued derangement of all kinds of business having thrown many out of employment, they have gone to reside in some other region.

Troy, St. John's Church; Rev. A. S. Hollister, late missionary.

There is no particular ground to distrust the ultimate establishment of the Church on a footing able to sustain itself. The extreme severity of the times, the changes and removals, and generally the poor and embarrassed state of the community, have thrown difficulties in the way of our progress, which none of us had anticipated. We regret that we were compelled so long to ask assistance.— But our brethren, thankful for the generous and long continued assistance, do yet hope to realize the fruits of your care for them, when the faithful and persevering labors of your missionary are duly appreciated, and when the seed sown shall have brought forth the fruit. Seven communicants have removed to other places. We are too poor to think of doing much in the way of contributions to charitable purposes.

Grand Rapids, St. Mark's Church; Rev. M. Hoyt, late missionary.

During the last year this parish has suffered much from the removal of several families from the place, some of which were the firmest and ablest supporters of the Church. Seven have been added to the communion, and three have removed from the place. The prospects of the Church are, however, very flattering. The pecuniary embarrassments which have so long kept this people so much depressed, are now partially removed, and the resources of the village are being developed, and population is fast coming in. A few years, by the blessing of God, will see this one of the strongest and ablest parishes in the state.

Ionia, — Church; Rev. M. Hoyt, missionary.

During the past year, this little parish, without any assistance, has put up a small but comfortable house of worship, at an expense of from \$500 to \$600, and are out of debt. They are now making, at great personal sacrifices, an effort to sustain a missionary. Four have been added to the communion, and one has been taken from us by death.

Washtenaw and Lenawee counties; Rev. W. N. Lyster, missionary.

With regard to the state of the Mission, &c., there is but little to be said.— Tecumseh and Adrian, my principal stations from 31st July, 1840, to August 1, 1841, being now supplied either wholly or in part by other ministers, my ground is in a great measure new, and my knowledge of its condition, as well as my plans in respect to visiting, &c., its several departments, not such or so fully brought out as would warrant my yet attempting to speak with much decision. Manchester, though it has lost by removal a large proportion of its communicants, has gained much in the number and general zeal of the congregation. In Brooklyn, there is but one Episcopalian; our congregations, however, have been crowded, and marked attention always shown. The Springville and Junction congregations look as well, perhaps better than ever; and I hear of a settlement not far distant, which I am now preparing to visit and preach in, where, from all I can learn relative to the number and spiritual condition of the inhabitants, I am led to think that our Church's banner might be successfully erected.

Marshall, Trinity Church; Rev. M. Schuyler, missionary.

It gives me great pleasure to state the peculiarly promising condition of this station. In spiritual things God has been pleased to accompany my labors here with his special blessing. An unusual seriousness which has pervaded the congregation has resulted in the addition of many to the Church of such (I humbly trust) as shall be saved. The Bishop visited us, and administered confirmation on the evening of April 20th. At that time twenty-three came forward to receive this apostolic rite, and thus confess Christ before men. On the afternoon of the 21st, he administered confirmation to six persons at Battle Creek. This place I had visited during the winter, once in two weeks on Wednesday evenings, and sometimes oftener. Five of the persons confirmed I had baptized within a fortnight previous to confirmation. Battle Creek is about 12 miles distant from Marshall, and contains between 3 and 400 inhabitants. The prospects of the Church there are very encouraging, and I hope ere long they will be enabled, with missionary aid, to support a clergyman.

Jackson, St. Paul's Church ; Rev. Edward Waylen, late missionary.

The burden to a parish, whose inhabitants have been great sufferers from commercial embarrassment, of uniting the claims incident to the erection of the church building, and their proportion of the rector's salary, explains, and it is trusted excuses, the blank under the head of contributions. A plan for regular missionary contributions, is however going to be immediately carried into effect. The attendance on the services of the sanctuary continues good and steady. Our choir is very efficient, equalled by none in this diocese, except St. Paul's. The Sunday school continues to prosper, indeed the Church may be said to have taken a firm and permanent stand in this thriving town.

Pontiac, Zion Church ; Rev. J. A. Wilson, missionary.

My congregation has increased a little, and is more settled and regular. But I have added none to the communion, and this depresses no one's heart more than mine, yet I work for God, and therefore wait on God. In regard to catechising, nothing has been or can be done yet. I have two parishes under my charge, and every Sunday preach twice in one, and once at the other, seven miles distant, which consumes every moment of my time, and takes all my strength. Last Sunday, however, a gentleman and his wife organized a Sunday school, which I trust will be of great help to me in my labors, and a nursery for this little church. There are only 25 in the congregation that do any thing for my support, or aid in any thing else; and then we have built a church during the last year, which has demanded largely from their means, so that they really have been very liberal in giving, though it does not show itself in my report.

Waterford, St. Paul's Church ; Rev. J. A. Wilson, missionary.

Waterford is seven miles north of Pontiac; the settlement where my parish is, is composed entirely, or nearly so, of English Church people. The surrounding country is beautiful and rich, with quite a numerous population, much of which has almost degenerated into heathenism. Many, however, begin to meet with us, and thus at least we have opportunity to remind them of the faith of their fathers. We have here also a small but interesting Sunday school, which is doing much by its influence. We now worship in a neat and comfortable school-house; but the parish contemplates building itself a little chapel, and that too, without any application to the East for aid. Indeed, if it were in my power to visit this people more, to be more among them, I believe I could be very useful.—Among the English there is considerable intelligence, some piety, and a very strong love for and attachment to their Church. The numerous offspring now rising to years, will form quite a church here.

INDIANA.**New Albany, St. Paul's Church ; Rev. J. B. Britton, late missionary.**

For nearly five years I have been a missionary, and in the occupation of two important fields, in both of which churches have been erected. I trust the Board will see that their funds have been well disposed of. I would most earnestly urge that both Indianapolis and New Albany be supplied with faithful missionaries, who, a little longer aided by the Society, can soon maintain their ground without extraneous aid. In the 20 months of my residence here, 35 children and 17 adults have been baptized—44 have been confirmed—62 have been added to the communion. \$48 55 have been collected as communion offerings. The Church has been relieved of more than \$1500 of debts, and may now be regarded as free from hopeless embarrassment, and numbers about 40 families, more or less, connected with it, and about 65 communicants. These are, indeed, encouraging results of the blessing of God on very feeble instrumentality: to him from whom all holy desires, all good counsels, and all just works proceed, be all the glory.

Michigan City, Trinity Church ; Rev. G. B. Engle, missionary.

I reached this parish on the 12th November, 1841. I found it in a favorable condition, being under the provisional charge of the Rev. S. W. Manney, of La Porte. The Sunday school also was in a prosperous condition. The Church was opened on Thanksgiving day, Christmas eve, and Christmas day, Wednesdays and Fridays in Lent, and in Passion week every day, except Saturday. The attendance at these services was encouraging. I preach twice on Sundays and usually visit the Sunday school. From the first Sunday in December to the first in March inclusive, I instructed a Bible class, including about 20 persons. During the three weeks closing with the Bishop's visit among us in February, 8 adults were baptized, 12 confirmed, and 13 new communicants added; one has

been added since, and I have reason to hope that there are others of the congregation whose affections are becoming more and more modified by divine influence, and who will ere long bow at the altar of the Redeemer, and seal the covenant between them and their God.

Richmond, Grace Church ;

Rev. Geo. Fiske, missionary.

This parish has always been the feeblest of parishes. The vestry have never been able to raise any more than one subscription, (\$150 the first year,) since I came among them. I have been supported entirely out of the missionary salary, given by the Church Missionary Board. I have received other donations from individuals, both at home and abroad, but our Church debts, and incidental expenses, have been so great, that I have always applied them to the payment of those debts. And now though we have paid about \$3400 for the Church edifice, and have a very comfortable place for worship in the basement, we owe \$1000. For the payment of that we hoped to collect a portion of our subscription, now amounting to \$2000; but we must give it up as of no value. I am in great distress about the debt. The spiritual interests of the Church are very encouraging. Since we began to hold public worship in the basement of the church, (first Sunday in Lent,) we have begun to grow in numbers and in grace. Two individuals have already united themselves to our communion, and there are several candidates for baptism and confirmation who are striving to enter in at the straight gate.

New Harmony, St. Stephen's Church ; Rev. B. Halsted, missionary.

The missionary commenced his labors at this station on the second Sunday in October, 1841, and since that time has officiated every Sunday except two or three. On the 25th Oct. a parish was duly organized by the name of St. Stephen's, and a vestry of five persons elected. Our present prospects are such as to call for devout gratitude to Almighty God, and renewed zeal and devotion in his service.

No Sunday school has yet been formed for want of the necessary apparatus. A library has lately been presented by friends of the Church in Philadelphia, and we now hope to commence our school very soon.

Vincennes, St. James's Church ; Rev. B. B. Killikelly, D.D., missionary.

Having remained at the eastward for some time after my return from Europe, for the purpose of increasing the funds already raised towards erecting a church, I was prevented from reaching Vincennes before the 11th Nov. At the first meeting of the vestry after my arrival, the following resolutions were passed :

Resolved, That this vestry has heard, with emotions of gratitude and thankfulness, of the deep interest evinced for the welfare of the infant parish in this place by many of the Prelates, Dignitaries, Clergy, and distinguished Laity of the Church in England, and also by three of the missionary associations, and various members of the Church in Philadelphia and elsewhere, our own beloved diocesan, the Rt. Rev. Dr. Kemper, taking the lead.

Resolved, That the names of all persons, as far as known, who have subscribed, or may hereafter aid in the furtherance of our holy object, be placed on the Church records, and it is hoped that this will be accompanied with the fervent prayer on the part of the vestry and congregation, that these names may be found registered in the "Lamb's Book of Life," at the last great day.

I have had to mourn the loss of several members by death or removal, yet we have had somewhat of a refreshing from the presence of the Lord. Ten new members have been added to the communion. Others are looking forward to a participation in the same blessed ordinance, when they shall have received the seal of confirmation. Some valued friends, who aided me extensively while in England, have lately remitted £9 sterling, in furtherance of our holy object, which they have much at heart. We have had about \$1100 subscribed in this town and neighborhood, and have actually commenced the work by having the necessary excavation made for the foundation of the building, which will be 38 feet by 55. It is proposed to have the corner-stone laid during the expected visit of Bishop Kemper, on the 10th inst., but the vestry are resolved to keep clear of debt, and unless our fund should be considerably augmented, we shall hardly be able to do much more than erect the walls and cover the building. Our services, therefore, must be confined, while we can get the use of it, to the upper room of the market house, heretofore used as a place of meeting. "Still must we sit without the gate, and worship in the courts of the Gentiles, until our prayers come up as a memorial before God," and he enable us, through the instrumentality of our beloved brethren abroad, to complete the house which he hath put it into our hearts to build unto his name.

Logansport, St. Paul's Church ; Rev. F. H. L. Laird, missionary.

We have a flourishing Sunday school, which promises to serve as an efficient auxiliary to the missionary. The children have been examined in the Church Catechism every Sunday, and taught to understand the daily morning and evening prayer in the Sunday school, on which your missionary has attended every day since he organized it, 18th July last. Upon a review of the whole your missionary heartily thanks God for the prospects before him, and the good to immortal souls which has been accomplished through his public instrumentality, seconded by the daily increasing efforts and zeal of the faithful, united and affectionate few, which stand around him. Our good people are laboring with astonishing success, to erect a church during this summer.

Evansville, St. Paul's Church ; Rev. A. H. Lamon, missionary.

I can say, without hesitation, that I have never made an annual report under more flattering circumstances than I do the present. My people are becoming understandingly and warmly attached to the Church ; and of course are beginning to make greater efforts to promote her interests.

The sacrament of baptism has been until lately almost entirely neglected by the congregation, for many of the baptisms heretofore reported were children of German Lutherans. Within the last year, and almost within the last six months, an entire change has taken place in this respect, and the children of several families have been publicly dedicated to God in this interesting sacrament. And what is still more encouraging, some of the parents of these children will, in a short time, dedicate themselves to God by a public profession of their faith in Christ. The continued difficulties which we have encountered, in consequence of the great distress in money matters, will, I trust, soon be removed ; as from present appearances, there is reason to believe that the close of the present year will find our church entirely free from debt. There is at this time a considerable degree of interest on the subject of personal religion among my people, and I hope to have ten or twelve applicants for admission to the communion in the course of a month.

In addition to my labors in the town, I officiate occasionally at several different places in the country ; at one of which I expect, in the course of a few weeks, to organize a congregation under quite favorable circumstances. The neighborhood is somewhat populous, and there are ten or twelve families considerably attached to the Church. In the course of a few years I think a good congregation may be gathered there.

La Porte, St. Paul's Church ; Rev. S. W. Manney, missionary.

Until this winter we have occupied either the school-room, or the court-house, both of which were extremely inconvenient. But now we occupy a room 18 by 40 feet, which the vestry have fitted up, and of which we have the exclusive control. This change in our external circumstances will, we trust, have a permanently beneficial influence upon the Church. In addition to the regular morning and evening services, I have a Bible Class, which is quite well attended, but not as well as I could wish, or as its importance demands. The ladies of the congregation have formed a Sewing Society for purposes intimately connected with the Church, and which was begun under very favorable auspices. During Lent, I have had the chapel open for divine worship every Wednesday and Friday, and in Passion week every day. I hope, notwithstanding all the opposition that prejudice and interest has excited against the Church, that she is daily being strengthened and increased. Whether we shall undertake the erection of a building this summer, is yet uncertain. Shortly after Easter I intend to select places within thirty miles of this place, (and there is quite a number,) at which I shall have a week day service, and occasionally a Sunday service.

St. Paul's Church, Jeffersonville ; Rev. C. H. Page, missionary.

It is a subject of deep regret to the missionary, that the accession to the Church should have been so small, of which two causes may with propriety be assigned : the first is, that the field is to a great extent, pre-occupied by the other denominations, with which a large portion of the permanent families are identified, and the second is, that not living in the midst of the congregation, he cannot devote much time to pastoral visiting. But yet the hope is indulged, that the blessing of God will descend upon the preached word, and that the hearts of the hearers will be opened by the Holy Ghost, that they may become lovers of the word.

WISCONSIN.

Southport, St. Matthew's Church ; Rev. Wm. Allanson, missionary.

It affords me great pleasure to say, that the state of the mission is prosperous ;

and that while the congregation increases in numbers, I trust the communicants increase in Christian graces.

Whitewater, St. Luke's Church; Rev. R. F. Cadle, missionary.

The prospects of building up the Church at this place are not very encouraging; but I think rather more so than at most of the stations visited by the association. When I saw Bishop Kemper, at Elkhorn, he gave his consent to my withdrawal from the Prairie Village Mission, and to my employment as a missionary unconnected with others at the place which I had named. I asked in addition to Whitewater, for a circle of ten miles of country around it as a centre, with liberty occasionally to visit Janesville, on the Rock River, and the settlement near Green Lake, Marquette county, and sometimes Sheboygan and Manitowoc. Agreeably to notice given by me on two occasions of public worship, a meeting was held in Whitewater on the evening of Easter Monday, for the consideration of the expediency of organizing a Protestant Episcopal Congregation in this village. The measure was approved of, a constitution adopted, and a vestry consisting of two Wardens and five Vestrymen elected. The name of St. Luke, was given to the congregation thus organized, and the Vestry were authorized to apply to the Legislature for an act of incorporation.

Prairie Village, — Church; { Rev. W. Adams, }
 { Rev. J. L. Breck, } missionaries.
 { Rev. J. L. Hobart, }

At this village we have gone as far towards organizing a parish as was deemed advisable. The frame of a small chapel has been erected, and materials collected for furnishing it, but severe winter weather, and other circumstances, have delayed the work. At Elkhorn a parish has been formed under the title of St. John's in the Wilderness, and the prospects of the church at that place are peculiarly encouraging. At Racine, an old organization under the name of St. Luke's Church has been revived. Were there a settled missionary at that place, the Church might be put far in advance of any sectarian rivalry. A missionary, in part supported by the Society, would soon gather a congregation, which would be able to render him independent of external aid. At the other places mentioned above, we have officiated before congregations of a respectable, often of a large size, comprising, with two or three exceptions, many Church people, although the numbers and character of the latter have not yet warranted us to attempt the formation of other parishes. We have recorded 216 church members, of whom 88 have been confirmed, and 58 are communicants. It is certain, however, that these numbers do not include all, or the greater portion of those who have received baptism, or confirmation, or who partake of the Holy Communion. But it is a work of time to acquire this information concerning a population so scattered; and although we traverse the country pretty thoroughly, we are not able to proceed very rapidly in these inquiries. During the past six months we have distributed about 134 Prayer Books, have sold 39, and have sent 30 to the Rev. Mr. Cadle for his stations, and have put between 60 and 70 at various places for sale. These numbers appear small, but we have purposely abstained from forcing the Prayer Book upon the people; have seldom given it away, save when there was a desire expressed for it, or for some other peculiar reason, and so far as we could, we have endeavored only to place it in hands where it could meet with something like due regard. A large number of tracts have also been distributed.

In our parochial book we have recorded 282 visits to different families at various places. These are by no means all the visits that we have made, but circumstances have prevented any record being made of the rest.

Beloit, St. Paul's Church; Rev. A. Humphrey, missionary.

A circle of industry has been formed among the ladies, the object of which is to labor for the promotion of the interests of the Church in this village. Our prospects are more encouraging now than they have heretofore been. Could we obtain three or four hundred dollars, in addition to what we can raise here, we could undoubtedly build a house which would be of great advantage to us in our efforts permanently to establish the Church in this place.

Aztalan, — Church; Rev. Washington Philo, missionary.

We have been frequently interrupted in the public worship of God, at our regular and stated appointments, for want of a suitable place in which to meet. Under such disadvantages as these are we compelled to labor, with no prospect of the melioration of our condition, until we can command resources sufficient to erect a church temple of which we shall have the exclusive use. We have already on our subscription about half the amount needed for our humble

purpose; we contemplate calling upon some of our friends in the East for the remainder, and may we not believe that we shall meet with favorable success; may God grant that we may, for the sake of his Son and the prosperity of this mission. At Fort Atkinson we worship in private dwellings. The families in this place are firmly and decidedly attached to the Church, and individuals of other households are inquiring after the truth as it is in Jesus. There is a clear and manifest increase of interest in using the Liturgy; more unite in repeating the responses, and the rubrics are better observed.

At Jefferson, the county s. at, there are but few inhabitants, and consequently the congregation is small.

At Watertown the people generally turn out well to church, and the outsettlers come from three to five miles. A gentleman has fitted up a convenient room in his own house, which we occupy as our church; the room is small, it is true, but for the winter answers tolerably well. We have no Sunday school for catechizing, yet I cease not to instruct children at their houses in all my visits.

Milwaukie, St. Paul's Church;

Rev. L. B. Hull, missionary.

The number of communicants has increased in a much greater ratio than the number either of families or of persons in attendance. The reason why the congregation has not increased more, will be found in the circumstance that two dissenting congregations have been organized here during the past year. They have taken some from those who formerly attended, and we shall probably suffer some further loss by the formation of another such congregation, which I understand is in contemplation. After that has taken place, I think our additions will no longer be so nearly balanced by losses. Our congregation will then consist of Episcopalians. There are now seven congregations in a population of 2,000 or 2,500, more than half of whom attend no public worship, or only occasionally.

IOWA.

Burlington, — Church;

Rev. J. Batchelder, missionary.

The attendance on public worship has been unusually punctual and serious. I was particularly pleased on Easter day, when all the congregation voluntarily remained through the whole communion service, which was an occurrence which I had never before witnessed in this place. Our first and most urgent want is a spirit of more serious and holy devotion to the service and glory of God. Next to that is the want of a more suitable place for public worship. Our present place, which is the best we can procure, is inconvenient and uncomfortable, and by far too small. Could our people have the assurance of four or five hundred dollars from foreign sources, they would not hesitate for a moment to begin the immediate erection of a church.

Davenport, Trinity Church;

Rev. Z. H. Goldsmith, missionary.

As I commenced my labors at this station on the 14th October, 1841, but little can be said in the way of annual report. At present I confine my time to Rockingham and this place. My congregations at Rockingham have increased almost every Sunday, and considering that so few were raised under the influence of the Church, the number now attending, and the spirited manner in which the Church service is conducted, afford cause for thankfulness to the Giver of every good and perfect gift. I trust the day is not far distant when the Lord will add to the church at this place many of such as shall be saved. In the town of Davenport I have preached in a small law office of one of my vestry on each Lord's day evening, and we have frequently been so crowded as to render it uncomfortable, and many have been forced to leave for the want of room. I have had much to encounter at this place from sectarian prejudice, and the most unblushing infidelity, but am happy to say, that notwithstanding the numerous obstacles which have been thrown in the way, there is much to encourage the heart of the missionary. The vestry have put a subscription on foot for the purpose of raising money to erect a small church, and several hundred dollars have already been subscribed for the object, and I hope and trust that we shall have the happiness to see a church erected during the present year to the triune God.

MISSOURI.

Near Kemper College, — Church; Rev. Henry Caswall, missionary.

I have regularly officiated at daily morning and evening service at the College, besides the usual services on Sunday. A Bible class has also been established; the interest taken in this appears to increase, and we have a greater number of persons from the surrounding country present at our Sunday services.

Near Jefferson Barracks, St. Andrew's Church; Rev. C. S. Hedges, missionary.

The present missionary commenced divine service at this station a year since, and gave all the time that could be spared from the garrison of Jefferson Barracks, of which he was chaplain. These labors have been visibly blessed, and the future prospects are considered very encouraging. The congregation of my mission has been steady in its attendance upon divine worship. I expect to have several candidates for confirmation when the Bishop visits this country again in May.

Jefferson City, Grace Church; Rev. Wm. Hommann, missionary.

It is difficult to say with certainty how many families, or how many individuals attend public worship, the number varies according to circumstances. The children are catechized every Sunday in the Sunday school. I have been engaged in the discharge of my duties with encouraging indications, that my labors have not been entirely in vain.

St. Louis, St. Paul's Church; Rev. P. R. Minard, missionary.

The mission, every thing considered, is in a highly prosperous state. The services are conducted in a very becoming manner, the responses are loud and reverent, the music good, and the Lord's table frequently visited. The missionary every day perceives that his people are more and more attached to the doctrine, discipline, and worship of the Church, and less inclined to be carried away after novelties. It is very grateful to his feelings to perceive that they are becoming grounded and settled in the faith, built up in the Church, rather than upon him.

Palmyra, St. Paul's Church; Rev. Thos. E. Paine, missionary.

While no very decided or no great marks of success have blessed our efforts the last year, in advancing the interests of Christ and his Church in this remote region, yet we have cause for thankfulness that we are evidently gaining ground. Our members, we trust, are improved in zeal and in intelligent attachment to the Church, and a few have cast in their lot with us. As to externals we are much more prosperous than heretofore; we have repaired and rendered neat and comfortable our little church, and, by the assistance of some individuals in St. Louis, have surmounted it with a bell, which was much needed. The average of our congregation may not be so large as at my last annual report: then there were no dissenting ministers resident here, and ours was the only very regular service; now there are four denominations which have their stationed preachers. We have several candidates for confirmation on the first opportunity, most of whom have already come to the communion. In addition to my services here, I have held stated services in the neighboring little village of West Ely, where our congregations are large, and this appointment I purpose to continue. A district missionary in this and the adjoining counties would, I think, accomplish much for the Church.

ILLINOIS.

Robins Nest, Christ Church; Rev. Samuel Chase, missionary.

The congregations vary with circumstances. There have been no confirmations the past year except one, Dr. F. Southgate, who is now a candidate for orders. There will probably be more on Easter Sunday. I have officiated alternately at Peoria and Farmington. The congregations were uniformly respectable in number and attentive to the services.

Collinsville, Christ Church; Rev. J. L. Darrow, missionary.

At the visit of the Bishop the church in this place was consecrated to the service of Almighty God, by the name of Christ Church. The one in Edwardsville is called St. Andrews Church, but its consecration was postponed in consequence of a debt of about four hundred dollars, lying against it which could not now be settled, and the Bishop thought it not right to consecrate it until the debt was paid, or at least while there was a possibility that the church could be lost. Our congregations are usually quite respectable, especially at Collinsville and at Marine. At Edwardsville sickness and other causes have produced some diminution in the usual number attending service. I trust, however, that ere long the prospects there will be brighter. We have just commenced a Sunday school in Collinsville with rather flattering prospects, considering the obstacles we have before met with. If teachers could be had in Edwardsville, a Sunday school might be started there with the same prospects. Two of our most valuable members have removed from Edwardsville to Springfield. Two have also removed from this vicinity to near Lebanon, too remote to attend here often.

Galena, Grace Church ;

Rev. Jas. De Pui, missionary.

The congregation, besides a salary of \$300 paid to their rector, have contributed, during the past year, a further sum of about \$350 towards enlarging the church, and purchasing a Sunday School Library, and defraying other incidental expenses. They hope hereafter to contribute more largely towards the missionary cause. As the Church records were burnt last spring, I have not the means of ascertaining the number of communicants on April 1st, 1841.

Tremont, Christ Church ;

Rev. Wm. Douglass, missionary.

The services in this place and Farm Creek continue to be well attended, and an ardent desire is cherished in each place for the erection of a church edifice, but the limited resources of the people, will not warrant their undertaking such an operation at present. The people of Pekin have not been able, since last October, to provide a room in which to hold service.

Springfield, St. Paul's Church ;

Rev. Chas. Dresser, missionary.

During the quarter, provision has been made by subscription for liquidating a debt of near four hundred dollars which has been hanging over the parish since the erection of the temporary church, and about one half of the subscription has been paid. A lot eligibly situated and worth seven or eight hundred dollars, has recently been given by a member of the vestry for the use of the parish, and five hundred dollars appropriated by the same individual towards the purchase of an organ whenever we shall have a suitable place to receive one. Another member of the vestry has offered eighty acres of land for similar purposes, besides a liberal subscription in money, and good reason have we to hope that within the next eighteen months we shall have a church completed, not only adequate to our present wants, which are not large, but to the exigencies of a thriving populace.

Quincy, St. John's Church ;

Rev. G. P. Giddinge, missionary.

Your missionary feels grateful for some little measure of success and improvement in the state of the parish and Church. A Bible class has been organized to meet once a week, and increases in size and interest. He hopes and prays that it will be productive of much good. He grieves however to state, that the Sunday school still languishes for want of books, for both library and instruction. The congregation continues to increase ; the pews in our little edifice are all rented, and the parish now have it in contemplation to enlarge the building, which is decidedly too small.

Jacksonville, Trinity Church ;

Rev. W. Grant Heyer, missionary.

Although I continue to add to the number of communicants, my congregation does not increase ; and at this time, several families talk of removing, which will have a sensible effect upon the morning attendance.

Albion, ——— Church ;

Rev. B. Hutchins, missionary.

Albion really requires the whole of my time, but by the wants of the people, I am called off to serve in Centreville at least once in four weeks. A Sunday school has been formed in that congregation, and is sustained principally through the zeal and pious exertions of one lady. Besides my Sunday ministrations, three-fourths of the time in Albion, I also have the prayers of our Church regularly read on the Saints' Days, observed by the Church, not forgetting Ash Wednesday and Good Friday. The Sunday School is held regularly twice every Sunday. The subscription for building the Church has been increased a little, but nothing definite been determined on, as to what the edifice shall cost, or when the work shall be commenced.

Pike, Adams, and Hancock counties ; Rev. John Sellwood, district missionary.

It is hard laboring here in my district. Mormonism and many other isms abound. But though dejected and cast down sometimes, I am not discouraged. Throughout the whole of my district at present there is but one place where prospects are in any good degree encouraging, and that is at Carthage, and there they are far beyond my expectations. How long they may continue so I know not. I have seen fair prospects suddenly vanish away ; whether such will be the case there, God only knows.

KENTUCKY.**Smithland, Calvary Church ;**

Rev. Robert Ash, missionary.

Almost every thing connected with my mission is progressive in a small degree. I hold a weekly lecture at my school-room, which is very well attended, and I

hope that some are deeply interested on the subject of religion. On a retrospect of the efforts which have been here made for the establishment of the Church, only small results are yet visible, but I think much has been effected as preliminary to important results in time to come. The attendance at Church has been better during the last six months than at any former period.

Meade co., &c.;

Rev. N. N. Cowgill, district missionary.

I can but bless God and take courage, seeing that my poor services have not been without some tokens of acceptance from the great Shepherd and Bishop of souls. Some have been brought to a knowledge of the truth as it is in Jesus, and others are, as we trust, setting their faces Zionward. Notwithstanding the severity of the times, as it regards money matters, I think we have advanced, though we had wished to accomplish more. As we increase in numbers I hope we increase in spirituality.

Frankfort, Ascension Church;

Rev. A. F. Dobb, missionary.

The state of things generally is encouraging. The kindness of the people to their minister is such as to call forth his heartfelt acknowledgments; peace and harmony every where prevail, and we think we can truly say, "the Lord of hosts is with us." The missionary's health has suffered much latterly from his being obliged to sustain the additional burden of teaching to support his family. He desires, however, to be passive in the hands of the Lord, knowing that he will do all things well. One or two families with several communicants are likely to leave the place. This will materially interfere with the prospects of the parish.

Danville, Trinity Church;

Rev. M. F. Maury, missionary.

The number of communicants at this station has decreased. We have lost 9 by death, removals, &c., and one was added at our last communion. Upon a review of the past year, however, we have reason to thank God for his mercies, for although we have met with discouragements and difficulties, yet I believe that all will ultimately work together for the good of the Church, and that I shall still see that my labors have not been in vain in the Lord. I hope soon to commence preaching in the vicinity of Danville, as I have done two summers past, when my time will be filled up more to my satisfaction, and trust for the greater good of the Church. May the Lord give me grace to labor in his vineyard with a good heart, and make me wise in uniting souls to Christ.

Hopkinsville, Grace Church;

Rev. F. B. Nash, missionary.

My congregations are of such a mixed nature, that it is difficult to ascertain our actual strength at either of the stations where I preach. I think the prospects for the Church are decidedly encouraging throughout my present field of labor, at Princeton particularly. We are making efforts here to secure the building we now occupy as a place of worship for a church, and shall probably succeed. At Princeton I think we shall be able to erect a church edifice after a little time.

TENNESSEE.

Memphis, Calvary Church;

Rev. P. W. Alston, late missionary.

A large and fine-toned bell, procured in Philadelphia, now assembles the congregation, and the vestry are zealously engaged in measures preliminary to the erection of a church in the Gothic architecture, and of dimensions suited to our present needs and prospects. By the divine blessing the church in this place has been, it is believed, permanently established, and, in the view of the missionary, it has become the duty of his people to dispense with the aid which has hitherto been extended to them in its support. He tenders herewith the resignation of his appointment, profoundly impressed with gratitude to the great Head of the Church, who has vouchsafed an increase in the field of his service far exceeding the hopes with which it was undertaken.

The Church was planted here by the Rev. Thomas Wright, in August, 1833, who served it alternately with Randolph, until his death, early in 1835. From that time it remained in a destitute and scarcely living condition until 1839, when the eminent and lamented Dr. Weller became its minister. In January, 1839, he removed to Vicksburg, and was succeeded a few weeks after by the present missionary. At that time there were ten communicants; there have been since added sixty-two, of whom thirty-six were admitted to the sacrament, and the rest received from other places. The losses by removals have been seventeen, by death four, leaving the existing number fifty-one. Eighteen adults, and thirty-eight children have been baptized.

Randolph, St. Paul's Church; Rev. E. Reed, late missionary.

Collections are made monthly on the communion Sundays, and amount to about six dollars each; they are appropriated to the payment of the assessment on the parish for the support of the episcopate.

The condition of the parish generally cannot be represented as in all respects as flourishing as it was twelve months since. The change in our prospects arises wholly from the depressed state of the town. Randolph is rapidly losing its business and its inhabitants. Several of our best families will remove during the present year, and there is little prospect that their place will be supplied. I beg leave to repeat, however, what I have formerly stated, that Randolph, in connection with the country on the opposite bank of the river, is a point of sufficient importance to claim the attention of the Committee. The service at Randolph chapel has been discontinued during the winter. The negroes, on whose account mostly the services were held, have been removed to Arkansas, and the character of the population in the neighborhood is such as to give no hope for the progress of the Church. The Sunday evenings of the winter have been devoted to the instruction of the colored persons in the town and vicinity. The attendance is good, but there have been no accessions to the church from among them. A small Bible class meets weekly. There are three candidates for confirmation, and a few others who would, I hope, present themselves, should the Bishop visit us again on his way home.

Franklin, St. Paul's Church; Rev. W. P. Saunders, missionary.

I took the charge of this station on 1st July, and have been enabled, through the blessing of Almighty God, to assemble together the very few communicants found here, and to add five to their number. I think the parish promises a gradual increase. It is difficult ground. Infidelity has been openly propagated here, and schismatics abound.

Jackson, St. Luke's Church; Rev. O. H. Staples, missionary.

A church was organized here some years ago, and the services of several clergymen have been had at different times since; but for the two years immediately preceding my coming, the regular service was suspended, and the congregation dispersed. This circumstance, together with the great derangement in the general business of the place, has diminished the resources and confidence of our friends. We have no church edifice, but have the use of a very pleasant room in the court-house, where I have held service every Sunday but one since I came here. The congregation is small and somewhat irregular, a habit easily acquired by the former irregularity of services held. I have gathered a small Sunday school, (14 scholars,) which might be enlarged could faithful and competent teachers be procured; but this is at present almost impossible. Besides the church there are three religious societies at this place, a Methodist, Presbyterian and Baptist, all stronger in human strength than ours; and the usual amount of prejudice, ignorance and misrepresentation respecting the Church prevails amongst them. But in my judgment the greatest hinderance to the progress of truth in this region, is a spirit of insubordination to authority. There is little reverence of law, and it is but a step from the contempt of human, to the contempt of divine, laws. This evil is especially prejudicial to the interests of education, and most of all, religious education.

Bolivar, St. James's Church; Rev. D. Stephens, D. D., missionary.

I have by no means relaxed my labors for the cause of the Gospel. But although "Paul may plant, and Apollos water, yet it is God that giveth the increase." Hence, I hope it may be referred to his pleasure, that I have had so little visible fruit for the last year. Our church edifice is progressing slowly. It is nearly plastered. We expect a visit from our Bishop in a few weeks, and shortly afterwards the meeting of convention, when we look with anxiety for some good to accrue to our beloved Zion.

ARKANSAS.

Pine Bluff, St. John's Church; Rev. Wm. Mitchell, missionary.

Had my health been good I have no doubt but you would have received of me a very different report for the year. But afflictions come not from the dust. I have no cause to doubt the special care God exercises over his Church and ministers. I submit to his blessed and holy will.

Fayetteville, St. Paul's Church; Rev. Wm. Scull, missionary.

I found not a member of the Protestant Episcopal Church here on my arrival. My congregations are smaller than formerly they were. This may be attributed

chiefly to the fact that appointments for preaching are made (by other denominations) so as to conflict with ours, and with a view to prevent the people from attending our church. At this time there are four ready for confirmation. Van Buren and Fort Smith I do not report, inasmuch as I have just recently taken charge of them. In this country we suffer more than persons, unacquainted with our situation, can well imagine. But do send us ministers, so that we may at least encourage each other. It is trying, far from home and in a strange land, to sing the song of Zion. It is rumored that the Seminoles contemplate an attack upon our frontier. If they make it, as I am but twenty-five or thirty miles from the line, I shall be compelled to remove my family, should there be danger.

Little Rock, — Church; Rev. W. H. C. Yeager, missionary.

About a month ago the Bishop arrived at our parish, and remained a week. He has encouraged us very much in every good word and work, and has given a new impulse to all our affairs. I cannot help, at this time, bringing to my recollection the great services of our former Bishop, whose zeal in the establishment of the Church in this state was so untiring, that the friends of our Zion look back with delight and gratitude, on account of the great things that the Lord has done for us through this faithful servant of his. As the founder of the Church in Arkansas, his name will ever be dear to us all. On account of the pressure of the times, and of some disagreement of the vestry, our cause seemed to languish, but the presence of Bishop Otey, and his good advice, has stirred up the hearts and energies of the members of the church and the public so much, that the most of our difficulties will be removed, and a season of quiet and prosperity, we hope, is at hand, which will, by the blessing of God, place the church upon such a sure foundation, that neither opposition nor dissension will be able to move or undermine it. Between three and four thousand dollars have been subscribed to the building of the church, more than one half has been paid, and the balance can very readily be collected.

LOUISIANA.

Natchitoches, Trinity Church; Rev. John Burke, missionary.

My congregation are very kind, and the prospects from my labors, through divine grace, most encouraging. But with the best will in the world, my vestry will not be able, I fear, to redeem their pledge for my support. My first year now draws to a close, and I have not yet received within fifty dollars of half my salary. They are all here, however, doing all they can, and I do not believe they will let my family want. If we have only enough for the plainest subsistence it is all we care for. I do not wish to abandon this station. As a more convincing proof than any I have yet advanced, that much good is being done in this place, I need only say that persons who have never heretofore been present at our services, are now among the most attentive of my hearers. This is truly the Lord's work.

MISSISSIPPI.

Woodville, St. Paul's Church; Rev. W. C. Crane, missionary.

There is much in the present spiritual condition of this flock to cheer your missionary's heart, and to animate him to the most zealous prosecution of his work. The same also may be said of all our congregations in this region of the diocese. Our beloved Bishop's visitations have been attended throughout with the most signal manifestations of the divine blessing, and never has the Church in Mississippi had such abundant cause to thank God and take courage.

Raymond, St. Mark's Church; Rev. Jas. S. Greene, missionary.

My opinion is, that with the blessing of God, our Church will ere long take permanent root in this missionary station. I feel justified in the opinion, that prejudices are giving way in this place, from the fact that several of other denominations occasionally attend our services, with seeming satisfaction.

Holly Springs, — Church; Rev. C. A. Foster, missionary.

Since April, 1841, there have been added 4 communicants, and 3 have removed, and 1 withdrawn, there are 3 more preparing for the communion. The missionary has been obliged to embark into the labor of instructing for the purpose of procuring a competent support for himself and family. Such is the low condition of money matters here, that all efforts to obtain assistance from the people, would have been, and would now be, useless—nay, destructive to the interests of the Church—and rather than she should suffer, I will suffer. Next year the further aid of the Domestic Committee will not be required, not because the Church can or will support itself, but because his own hands, with the blessing

of God, shall furnish the needed maintenance. The missionary does not allow his teaching to interfere with his parochial duties. Bishop Otey lately visited this parish. He consecrated the Church, instituted me as rector, and confirmed 8 persons, one of whom belonged to St. Andrew's, Salem.

Hernando, Church of the Holy Evangelists; Rev. A. Matthews, late missionary.

I have reason to believe that the prospects are at present much better than they have been. Through the blessing of God our little Church will soon be in a situation to worship in; the lack of which was amongst the greatest difficulty we had to contend with. Could we only surmount our present difficulties, I have every reason to believe, that our little Church in this place would begin to look upwards. I think the greatest difficulties are past. Another little church is proposed to be built near Gen. Cary's, about twenty miles from this place, where a number of families are anxious for the services of the Church in that neighborhood. I proposed to divide my time between that point and this, and hope, upon a fair representation, that the two places will be united as a station.

ALABAMA.

Carlowville, St. Paul's Church; Rev. F. B. Lee, missionary.

The state of my mission remains pretty nearly what it was a year since. This is not a growing place, at least it is likely to grow but slowly. My congregation is small but anxious to have the privilege of Episcopal worship, and willing to defray the expenses of a clergyman as far as lies in their power. They have not the means of supporting me wholly.

Greensboro', St. Paul's Church; Rev. J. E. Sawyer, late missionary.

The Church at this place seems, by the divine blessing, to have prospered, although the times have been unpropitious to the pecuniary interests of this community for some time past. The congregation has, however, though small, with commendable liberality, erected a handsome brick church—for which they have nearly paid. The probability is that they will entirely exonerate themselves from debt during the spring. They are ready to contribute five hundred dollars for the support of a minister for the present year, which, with the missionary allowance, will insure a sufficient maintenance for a clergyman without a family. After this year they will probably be enabled to support their minister without aid from the Domestic Committee. As to their spiritual progress, I trust that they have good reason for the hope that is within them. And their attachment to our holy and apostolic Church, seems to have increased from acquaintance with her purity of doctrine and enlightened love of order. May God continue to bless and protect those who have sought safety within her sacred precincts.

Livingston, St. James' Church; Rev. J. J. Scott, missionary.

At this place our church edifice is rapidly advancing towards completion, and we begin to anticipate the pleasure it will afford us, to worship God in his holy temple. This consummation, for we may speak of it as such, is the work of devotion and great sacrifice on the part of a few of the children of the Church. In the good providence of God, I entertain not a doubt their reward will be most ample when in after years it shall be written that many were born there.

Selma, St. Paul's Church; Rev. L. B. Wright, missionary.

When I reflect that at the commencement of my labors here but one solitary individual was to be found acknowledging himself a Churchman, and that since that period 19 have been added to my communion list, I feel as though my labors had not been altogether in vain. Our church edifice, which has been reared at a cost of about \$8000, and under circumstances of many embarrassments, may now be considered as finished; and the congregation is increasing, and our prospects, so far as I can judge, never more fair. I continue to officiate at Cahawba on the first Sunday of every month for very respectable congregations, but as yet without any special indications of the permanent establishment of our services there.

Florence and Tuscumbia, Rev. James Young, missionary.

I found an unfinished, comfortless church in this place, a dispirited and small congregation which had experienced opposition from without and distractions to some extent within. And although indissolubly united to the Church, and ardently loving and desiring her services, the people could not encourage me, for they needed encouragement themselves. In Tuscumbia the condition of things was pretty much the same except that there we had not even the walls and roof of a church. But gloomy as all this seemed, it was evident that there was abundant

room and great need of the Gospel in both parishes, joined with a willingness to hear and receive it on the part of those who numbered themselves with us; and small as the apparent result of the past year's effort is, I feel thankful for the grace given me to remain thus long, since it has not been altogether in vain. Something has been effected I hope for God's glory, and the good of souls. The future is brightening gradually but surely; and our humble though cherished hope may be realized sooner than we expected perhaps by the establishment of the Church in Florence on a permanent basis—Truth and Peace. The unsettled condition of things in Tusculum, which seems to be fast depopulating and declining in prosperity, makes it doubtful whether we shall be able to do more than keep the few we have together until they remove to other places, which now seems to be unavoidable. In this conclusion I may be, and hope I am, mistaken, but if it should prove true, the field on this side of the river, in town and country, will feebly employ me. The proposal to confine my services to Florence and vicinity has been repeatedly made to me of late, but though it would be of great advantage to us here, yet I do not think that duty requires me to abandon Tusculum at present. There are several candidates for confirmation awaiting a visit from the Bishop, who has not visited this station since my arrival. He stopped here but a few hours when returning from his last southern tour, but was too much hurried and fatigued to do more than baptize my own child. We suffer much in consequence of this.

FLORIDA.

Jacksonville. Trinity Church; Rev. David Brown, missionary.

Our services have been unusually well attended, and several encouraging cases we have had of professions of attachment to our Zion from unlooked for quarters. God seems graciously to be moving the hearts of the people in the true way of salvation. We had a few weeks since a prospect of a visit from the Bishop of South Carolina, and in reference to such happy event, I delivered a rapid course of lectures on confirmation which were well attended, and a respectable class of candidates were enrolled, ready and desirous to receive that rite. One of the number is since dead. We were unhappily disappointed, but have still hope that ere long we may be blessed by an Episcopal visitation.

Key West, St. Paul's Church; Rev. A. E. Ford, late missionary.

The pressure of the times is felt here very sensibly, and the pecuniary affairs of the congregation are very much embarrassed. Many of those who bid at the sale of the pews have failed to meet their engagements, and preferred forfeiting their titles. The resource upon which we mainly relied for extinguishing the debt contracted for building the church, amounting to more than \$1000, has consequently been cut off. The builder is pressing for his money, and unless the parish receives aid from abroad, I fear the church must eventually be sold. There have been no confirmations here, owing to the fact that this place has never been privileged with an Episcopal visitation.

St. Augustine, Trinity Church; Rev. F. H. Rutledge, missionary.

The Church edifice, said to be built on the site of the first Christian Church erected by Europeans on this continent, and which remained in quite an unfinished state at the period of my assuming its charge, has been completed, and its interior aspect much improved by the contribution of the ladies of their valuable aid (as heretofore) to purposes connected with the welfare of the Church. As to temporalities, we have not whereof to boast, the resources of this people being greatly exhausted by the protracted Indian war; but I am not without encouragement to hope that, spiritually, some at least have daily increased in grace and the knowledge of our Lord and Saviour Jesus Christ. An encouraging Sunday school for servants has been established, and seats provided (capable of accommodating about 60 persons) for those who may be disposed to attend our weekly services. To the colored members of the Episcopal Church in Charleston, S. C., we are chiefly indebted for the amount (\$127 75,) by which this arrangement has been made. May the Lord send down upon this people the healthful spirit of his grace, quickening those dead in trespasses and sins, that of them many may be added to the number of such as shall be saved through Christ Jesus our Lord. Expecting a visit from the Bishop of South Carolina, for the purpose of administering the apostolic rite of confirmation, I have given diligence in preparing for that rite a class of about 23. Our parish has not been favored with Episcopal visitation since the consecration of the Church edifice in 1834, by the late Bishop Bowen.

APPENDIX Ab.

A TABLE, showing the places where, and the Missionaries by whom, Domestic missionary service has been performed during the year ending June 15, 1842; together with the number of families and individuals attending public worship; the number of baptisms, (infants and adults,) the number of persons confirmed; the number of communicants in April, 1840, and April, 1841; the number of children catechized at each place; and the contributions to Domestic Missions.

STATIONS.	MISSIONARIES.	Fam's att'g pub. worship.	Ind's att'g pub. worship.	Baptisms.		Persons con- firmed.	Communi- cants, April, 1841.	Communi- cants, April, 1842.	Children ca- techized.	Contributions to Domestic Missions.
				Infants.	Adults.					
Maine.—Augusta, . . .	Rev. F. Freeman,	61	280	22	18	36	21	44	54	6 00
Bangor, . . .	Rev. F.C. Putnam, }						22			
	Rev. John West, }									
N. Hampshire.—Manchester,	Rev. W. H. Moore,	12	85					11		8 00
Delaware.—Georgetown, .	Rev. W.E. Franklin,									
	Rev. O. Miller, }									
Ohio.—Franklin Mills, .	Rev. G. S. Davis, }	29	140	13	2		45	49	44	6 43
Hudson, . . .	Do.									
Centreville, . . .	Rev. A. Edwards,	30	150	12			57	64	30	1 00
Maumee City, . . .	Rev. John Ufford, }	25	74	8	3		24	30	50	3 00
Perrysburg, . . .	Rev. J. S. Large, }	12	50				3	2		
Toledo, . . .	Do.			3						
Springfield, . . .	Rev. W. Presbury,	14	75	7	3	8	17	25	40	12 12
Yellow Springs, . . .	Do.	6	20				6	6		
Michigan.—Jonesville, .	Rev. D. Barker,	30	100	1	1	8	20	30	15	
Cold Water, . . .	Do.									
Kalamazoo, . . .	Rev. L. Foote,	40	125	1	1	7	22	26	20	5 00
Clinton, . . .	Rev. C. B. Stout, }	10	50	8		6	20	16		4 00
	Rev. M. Hirst, }									
Dexter, . . .	Do.						20			
Troy, . . .	Rev. A. S. Hollister,	15	50	3			44	35		3 00
Grand Rapids, . . .	Rev. M. Hoyt,	30	75	1		2	13	17		
Ionia, . . .	Do.	8	40	2		4	7	10		2 75
Courtland, . . .	Do.									
Flat River, . . .	Do.									
North Settlement, . .	Do.									
Portland, . . .	Do.									
Lyons, . . .	Do.									
Grandville, . . .	Do.									
Tecumseh, . . .	Rev. W. N. Lyster,	105		1	2	12	32	41	6	
Adrian, . . .	Do.	85		1	3	9	14	21		
Manchester, . . .	Do.	65				1	12	7		
Springville, . . .	Do.	60		3						
Junction, . . .	Do.	40								
Brooklyn, . . .	Do.									
Reynold's Corners, . .	Do.									
Siam, . . .	Do.									
Marshall, . . .	Rev. M. Schuyler,								30	5 38
Battle Creek, . . .	Do.									
Niles, . . .	Rev. F. Thayer,	35					16	19		
Jackson, . . .	Rev. E. Waylen,	23	70	4	5	5	17	24	30	
Pontiac, . . .	Rev. J. A. Wilson,	23	80	4		5	21	21		
Waterford, . . .	Do.	11	45				9	12		
Indiana.—Mishawaka, .	Rev. R. S. Adams,			4	1		6	6		3 00
Southbend, . . .	Do.									
Goshen, . . .	Do.									
Bristol, . . .	Do.			1			5	7		
New Albany, . . .	Rev. J. B. Britton,	40	125	27	16	34	35	65	60	3 44
Michigan City, . . .	Rev. G. B. Engle,	29	101	5	10	16	22	40	70	
Richmond, . . .	Rev. George Fiske,	20	80	8	2	2	15	17	160	
New Harmony, . . .	Rev. B. Halsted,	25	150	2						
Mount Vernon, . . .	Do.									
Vincennes, . . .	Rev. B.B. Killely D.D.	20	100	8	4		25	25	20	
Logansport, . . .	Rev. F. H. L. Laird,	20	75		1	3	4	8	30	6 00
Evansville, . . .	Rev. A. H. Lamou,	40	200	24		5	35	40	40	
Evansville, vicinity of,	Do.									
La Porte, . . .	Rev. S. W. Manney,	15	80	6	2	5	17	25	30	9 00
Jeffersonville, . . .	Rev. C. H. Page,	20	100		1	2	32	32	20	14 00
Lawrenceburg, . . .	Rev. Chas. Prindle,									
Terra Haute, . . .	Do.									
Wisconsin.—Prairie Village,										
Racine, . . .										
Elkhorn, . . .										
Baxter's Prairie, . . .	Rev. W. Adams,									
Sugar Creek Prairie, .	Rev. J. L. Breck,									
Lisbon, . . .	Rev. J. H. Hobart,									
Rochester, . . .										
Fountain Run, . . .										
Eagle Prairie, . . .										

Oconomowoc,			38	232	31	9	13		58	30	19	37
Burlington,		Rev. W. Adams,										
Mukwonago,		Rev. J. L. Breck,										
Howard Prairie,		Rev. J. H. Hobart,										
Root Creek,												
Delevan,												
Oak Creek,												
Brookfield,												
Southport,		Rev. W. Allanson,	30	90	3	1	5	23	31	20	9	00
Whitewater,		Rev. R. Cadle,	17	60				2	2			
Round Prairie,		Do.										
Troy,		Do.		60								
Manitowoc,		Do.										
Shoboyegan,		Do.										
Prairie du Chien,		Do.	12	50	2			1	1			
Green Bay,		Do.	40	150	5	6	12	27	35	17		5 00
Duck Creek,		Rev. S. Davis,	90	400		17		97	98	40		
Green Bay School,		Do.	1	13				5	6	10		10 00
Milwaukee,		Rev. L. B. Hull,	33	100	1	2	2	20	31	30		21 50
Summit,		Do.										
Beloit,		Rev. A. Humphrey,	16	60	3	2	2	8	10			7 00
Aztalan,		Rev. W. Philo,	12	100	4			2	5	20		
Watertown,		Do.	9	50								1 00
Fort Atkinson,		Do.	10	100								1 25
Columbus,		Do.										
Bark Creek,		Do.										
Iowa.—Burlington,		Rev. J. Batchelder,	25	150				13	11			
Fort Snelling,		E. G. Gear,	6	250		4		8	9	12		
Davenport,		Rev. Z. H. Goldsmith	10	80								
Rockingham,		Do.	10	80								
Iowa City,		Do.										
Horse Shoe Grove,		Do.										
Bloomington,		Rev. T. E. Paine,	12	80								
Missouri.—Vic. of Kemp Col.,		Rev. H. Caswall,	25	150	16	1	3		6	36		
Vicinity of Jeff. Barracks,		Rev. C. H. Hedges,			12	1	1	4	5	70		5 00
Jefferson City,		Rev. W. Hooman,										5 00
Fulton,		Do.										
Glasgow,		Do.										
St. Louis (upper part),		Rev. P. K. Minard,	40	100	41	7	9	67	88	140		83 00
Palmira,		Rev. T. E. Paine,	30	75	2	1	29	33	20			
West Ely,		Do.										
Hannibal,		Do.										
St. Charles,		Rev. Isaac Smith,			1		2	8	9			
Do. (vicinity of),		Do.										
Bloomfield,		Do.										
Illinois.—Robin's Nest,		Rev. S. Chase,	33	120	4			67	73	25		
Peoria,		Do.										
Farmington,		Do.										
Jullet,		Rev. A. H. Cornish,	25	100	4			20	20			
Rochford,		Do.										
Lockport,		Do.										
Collinsville,		Rev. J. L. Darrow,	9	60	1		1	8	6	22		4 50
Edwardsville,		Do.	15	70	1		1	7	8			
Marine,		Do.	30	150	9			40	25			3 00
Galena,		Rev. James De Pul,	16	60	17	1		12	13	15		3 00
Tremont,		Rev. W. Douglass,	9	40	7	1		2	3			7 51
Farm Creek,		Do.			1			2	2			
Pekin,		Do.			1							
Delevan,		Do.			1							
Mud Creek,		Do.										
Springfield,		Rev. C. Drusser,	40	175	13	4	18	34	50	25		32 00
Rochester,		Do.										
Waverly,		Do.										
Petersburgh,		Do.										
Decatur,		Do.										
Mount Auburn,		Do.										
Quincy,		Rev. G. P. Giddinge,			6	2		19	30			
Warsaw,		Do.										
Jacksonville,		Rev. W. G. Heyer,	16	300	8	5	8	11	22	20		5 00
Carrollton,		Do.										
Albion,		Rev. B. Hutchins,			16		1		11	48		2 30
Centreville,		Do.			8	2	8		4	30		
Mount Carmel,		Do.										
St. Charles,		Rev. T. Minor,										
Lake Co., C. H.,		Do.										
Ottawa,		Do.										
Dixon,		Do.						1				
Savannah,		Do.										
Rockford,		Do.										
Sugar Grove,		Do.										
Belvidere,		Do.										
Batavia,		Do.										
Geneva,		Do.										
Lake Co., (Mr. Randa),		Do.						6				
Napiesville,		Do.										
Plainfield,		Do.										
Elkhart Grove,		Do.										

[illegible]

APPENDIX A c:

A TABLE,

Showing the Parishes that have contributed to Domestic and Foreign Missions, during the year ending 15th June, 1842.

	Domestic.	Foreign.		Domestic	Foreign.
MAINE.			RHODE-ISLAND—Continued.		
Augusta, St. Mark's, . . .	6 00		Newport, Trinity, . . .	100 00	60 00
Gardiner, Christ, . . .	50 00	230 00	" Zion, . . .	50 00	50 78
Portland, St. Stephen's, . . .		63 00	Providence, St. Stephen's, . . .	25 00	
Saco, Trinity, . . .	9 09	21 18	" Grace, . . .	200 00	300 00
Saccarappa, . . .		5 00	" St. John's, . . .	200 00	250 00
Miscellaneous, . . .	5 00		Pawtucket, St. Paul's, . . .	36 00	51 71
	70 09	319 18	Warren, St. Mark's, . . .		20 00
NEW-HAMPSHIRE.			Woonsocket, St. James', . . .	40 00	1 00
Claremont, Union, . . .		18 00	Wakefield, Ch. of the Ascen.		5 00
Cornish, Trinity, . . .	4 00		Miscellaneous, . . .	49 00	116 25
Manchester, St. Michael's, . . .	8 00			729 00	1071 74
Portsmouth, St. John's, . . .			CONNECTICUT.		
Missionary Society, . . .	22 00	25 06	Berlin, St. Andrew's, . . .		10 00
	34 00	43 06	Brooklyn, Trinity, . . .	9 00	
VERMONT.			Brookfield, St. Paul's, . . .	50 00	
Arlington, St. James', . . .		36 14	Branford, Trinity, . . .	3 75	3 75
Bethel, Christ, . . .		6 00	Bridgeport, St. John's, . . .	29 23	2 00
Brandon, St. Thomas', . . .	10 00		Bethlem, Christ, . . .	17 00	
Bellows Falls, Emmanuel, . . .	5 00		Cheshire, St. Peter's, . . .	8 37	
Burlington, St. Paul's, . . .	42 00	35 00	Derby, St. James', . . .	17 00	15 00
Manchester, Zion, . . .		10 00	Essex, St. John's, . . .	15 00	15 00
Poultney, St. John's, . . .		1 84	Fairfield, Trinity, . . .	11 00	20 00
Rutland, Trinity, . . .	12 50	15 50	Gaiford, Christ, . . .	21 00	20 00
St. Albans, Union, . . .	8 00	8 00	Glastenbury, St. Luke's, . . .	10 40	8 65
Miscellaneous, . . .	10 00		Hamden, Grace, . . .	6 00	2 00
	87 50	112 48	Huntington, St. Paul's, . . .	10 00	
MASSACHUSETTS.			Hartford, Christ, . . .	353 36	149 04
Andover, Christ, . . .	25 00	79 94	Kent, St. Andrew's, . . .	1 16	1 16
Boston, St. Matthew's, . . .	12 00		Litchfield, St. Michael's, . . .		3 50
" St. Paul's, . . .	76 14	203 50	Middletown, Christ, . . .	35 00	
" City Miss'y Soc., . . .	5 00		Meriden, St. Andrew's, . . .	19 90	2 41
" Grace, . . .	100 00	300 00	Monroe, St. Peter's parish, . . .	32 50	18 50
" Sch. for Moral Dis., . . .		200 00	New-Haven, Trinity, . . .	363 00	163 00
" Ladies' Assoc., . . .		102 60	New-London, St. James', . . .	20 00	43 46
" Free Chapel, . . .		5 00	New-Milford, St. John's, . . .	25 50	17 50
Blandford, St. Mark's, . . .	2 00		North Haven, St. John's, . . .		1 00
Bridgewater, Trinity, . . .		20 00	Norwalk, St. Paul's, . . .	90 50	13 00
Cambridge, Christ, . . .		10 00	Norwich, Christ, . . .	26 25	14 72
Greenfield, St. James', . . .	10 00	5 00	Northfield, St. Andrew's, . . .	1 25	
Hanover, St. Andrew's, . . .		22 00	North Preston, St. Andrew's, . . .		10 50
Lenox, Trinity, . . .		8 50	Newtown, Trinity, . . .	15 00	15 00
Lowell, St. Ann's, . . .	97 00	62 00	Plymouth, St. Peter's, . . .	45 00	
Marblehead, St. Michael's, . . .		25 00	Portland, Trinity, . . .	15 00	
Newburyport, St. Paul's, . . .	20 00	18 65	Roxbury, Christ, . . .	5 34	5 34
Legacy of Mrs. Bass, do. . .	100 00		Sharon, Christ, . . .	10 00	
New-Bedford, Grace, . . .	2 00		Stratford, Christ, . . .	15 00	15 00
Pittsfield, St. Stephen's, . . .		250 00	Trumbull, Christ, . . .		8 00
Roxbury, St. John's, . . .		20 00	Waterbury, St. John's, . . .	112 00	140 00
Salem, St. Peter's, . . .	62 72	32 72	Watertown, Christ, . . .	32 64	42 37
S. Boston, St. Matthew's, . . .		59 00	Waterville, St. James', . . .	5 00	
Springfield, Christ, . . .		12 00	Washington, St. John's, . . .	1 37	1 37
Stockbridge, St. Paul's, . . .	4 38	4 38	Wolcott, All Saints', . . .		3 00
Taunton, St. Thomas', . . .	7 71		Woodbury, St. Paul's, . . .	5 00	5 00
Wilkinsonville, St. John's, . . .	20 95	25 95	Miscellaneous, . . .	25	
Miscellaneous, . . .	76 00	19 00		1437 78	769 27
	620 90	1485 24	NEW-YORK.		
RHODE-ISLAND.			Albany, St. Peter's Church, . . .	105 00	70 00
Bristol, St. Michael's . . .	9 00	206 00	" St. Paul's, . . .		7 00
Lonsdale, Christ, . . .	20 00	11 00	Brooklyn, Emmanuel, . . .	2 65	2 69
			" St. Ann's, . . .	223 53	178 61
			" Calvary, . . .	14 12	74 25

NEW-YORK.—Continued.		Domestic.	Foreign.	NEW-YORK.—Continued.		Domestic.	Foreign.
Ballston Spa, Christ,		3 00		Miscellaneous,		939 33	154 72
Bedford, St. Matthew's,			35 00	Special,			1583 18
Cherry Valley, Trinity,		8 00		From American Tract Soc.,			400 00
Cooperstown, Christ,		10 06	14 21	From England for China			
Delhi, St. John's,		5 00	5 00	Mission,			1000 00
Fishkill Landing, St. Anna's			53 00			10,883 05	11,798 35
Flatbush, St. Paul's,		24 00					
Flushing, St. George's,		90 00	80 00	WESTERN NEW-YORK.			
Fairfield, Trinity,		8 00	8 00	Auburn, St. Peter's,		36 65	
Fairfield and Norway Miss.			4 00	Avon, Zion,		5 00	
Fort Hamilton, St. John's,		450 00	9 12	Angelica, St. Paul's,		4 00	
Guilford, Christ,		2 00		Batavia, St. James',		25 50	
Goshen, St. James',		21 00		Buffalo, St. Paul's,		15 50	
Gilbertsville, Christ,		10 00		" Trinity,		21 37	
Hampton, Christ,			3 21	Bainbridge, St. Peter's,		5 00	25
Hempstead, St. George's,		22 50	11 50	Brockport, St. Luke's,		3 00	
Hobart, St. Peter's,		5 00		Bath, St. Thomas',		2 00	
Highlands, (Cold Spring,)				Butternuts, Zion,			3 55
St. Mary's,		4 00		Canandaigua, St. John's,		9 57	
Lansingburgh, Trinity,		20 00		Corning, Christ,		3 00	
Morristown, Christ,		5 47		Catharine, St. John's,		2 00	
Newtown, St. James',		24 00	65 00	Centrefield, Trinity,		3 16	
New Rochelle, Trinity,		45 00	42 00	Candor, St. Mark's,		3 00	
New-York, All Saints',		197 04	77 00	Ellicottsville, St. John's,		3 00	
" Ascension,		451 55	300 10	East Bloomfield, Zion,		2 64	
Legacy of T. Otis,		5000 00	5000 00	Elmira, Trinity,		9 00	
" Christ,		36 13	20 00	Fulton, Zion,		2 00	
" Epiphany,		5 00	5 00	Fayetteville, Zion,		12 00	
" Grace,		500 00	100 00	Green, Zion,		9 00	
" Nativity,		11 50	11 50	Geneva, Trinity,		103 00	30 00
" St. Bartholomew's,		72 58	116 58	Homer, Calvary,		3 00	
Gen. Miss. Meeting, do.			114 92	Hunt's Hollow, St. Mark's,		4 00	
" "			219 41	Hamilton, St. Thomas,		3 00	
" St. Clement's,		42 27		Ithaca, St. John's,			22 00
" St. George's,		590 00	590 00	Le Roy, St. Mark's,		15 00	
" St. John's, (General				Lewiston, St. Paul's,		3 25	
Meeting,)		340 04	100 00	Lockport, Grace,		8 00	
" St. John's,			182 50	Lyons, Grace,		10 00	
" St. Luke's,		182 50	182 50	Moravia, St. Matthew's,		2 00	
" St. Mark's,		168 00	130 00	Manlius, Christ,		14 00	9 80
" St. Paul's, (at sermon				Medina, St. Paul's,		2 00	
before the Board,)		89 11	89 11	Mount Morris, St. John's,		37 00	
" St. Paul's,		151 50	1 50	New Hartford, St. Stephen's,		5 00	
" St. Peter's,		50 00		New Berlin, St. Andrew's,		10 00	
" St. Stephen's,		170 61	85 00	Norwich, Emanuel,			3 00
Gen. Miss. Meeting, do.			69 29	Olean, St. Stephen's,		2 04	
" Zion,			17 75	Oxford, St. Paul's,		10 00	
" St. Thomas', (Gene-				Oswego, Christ,		14 48	
ral Miss. Meeting,)		74 41	74 40	Owego, St. Paul's,		3 65	35 00
" St. Thomas',		5 00		Paris Hill, St. Paul's,		2 35	
Young Men's Society, do.		562 50	500 00	Penn Yan, St. Mark's,		7 00	
Theological Seminary, do.		26 10	26 10	Pierrepont Manor, Zion,		11 26	
Philipstown, St. Philip's,			3 00	Rochester, Grace,		3 00	
Plattsburg, Trinity,		11 50	37 50	" St. Luke's,		200 00	336 50
Poughkeepsie, St. Paul's,		16 80		Richmond, St. Paul's,		3 12	1 00
Peekskill, St. Peter's,		10 00	28 25	Rome, Zion,		6 65	
Rye, Christ,		20 00		Sackett's Harbor, Christ,		7 00	3 79
Rensselaerville, Trinity,		4 00		Skaneateles, St. James',		5 00	
Schenectady, St. George's,		10 00		Sodus, St. John's,		3 00	
Tompkinsville, St. Paul's,		9 60	11 20	Syracuse, St. Paul's,		28 05	5 00
Troy, St. Paul's,		63 50	63 50	Utica, Grace,		20 88	
" St. John's,			14 00	" Trinity,		24 98	
Yonkers, St. John's,		22 00		Waterloo, St. Paul's,		5 18	
Walton, Christ,			1 00	Waterville, Grace,		1 77	
West Chester, St. Peter's,		17 50		West Granby, St. Luke's,		2 50	
West Troy, St. Luke's,		5 00		Westfield, St. Peter's,		4 00	
Whitehall, St. Paul's,		6 00				761 55	449 09
Waddington, St. Paul's,		5 45					
Williamsburg, St. Mark's,			4 25				

	Domestic.	Foreign.		Domestic.	Foreign.
NEW JERSEY.			PENNSYLVANIA—Continued.		
Chew's Landing, St. John's, . . .	8 06	8 07	Wilkesbarre, St. Stephen's, . . .	17 00	50 00
Camden, St. Paul's, . . .	5 00		Miscellaneous, . . .	141 00	79 37
Elizabethtown, St. John's, . . .		49 21		1734 78	3135 59
Freehold, St. Peter's, . . .	1 50		DELAWARE.		
Jersey City, St. Matthew's, . . .	5 00	2 00	Middletown, St. Ann's, . . .	1 00	4 00
Hope, St. Luke's, . . .	4 32	1 98	New-Castle, Emmanuel, . . .	40 00	5 00
Morristown, St. Peter's, . . .	15 94	3 75	Smyrna, St. Peter's, . . .	87	1 37
Moorestown, Trinity, . . .	15 00		Wilmington, Trinity, . . .	40 04	10 96
Mt. Holly, St. Andrew's, . . .	25 00	8 50		81 91	21 23
Newark, Trinity, . . .	105 00	43 62	MARYLAND.		
Newtown, Christ, . . .	5 09		Anne Arundel Co., Severn, . . .	6 00	6 00
Newark, Grace, . . .	9 00		" All Hallow's Par. . . .		10 00
Orange, St. Mark's, . . .	116 00		" W. River St. James', . . .		25 00
Paterson, St. Paul's, . . .	10 12		Annapolis, ———, St. Ann's		
Perth Amboy, St. Peter's, . . .	18 10	16 60	Parish, . . .	5 00	5 00
Miscellaneous, . . .	5 50		Baltimore, St. Peter's, . . .	103 00	275 50
	359 54	133 73	" St. James', . . .	16 00	3 00
PENNSYLVANIA.			" St. John's, . . .		10 75
Berks co., St. Thomas', . . .	14 50	15 00	" St. Andrew's, . . .	130 62	106 75
Bellefonte, St. John's, . . .		22 35	" St. Paul's, . . .		10 00
Bristol, St. James', . . .	15 00	4 00	" All Saints', . . .	30 00	224 31
Brownville, Christ, . . .	42 68	4 00	" Christ, . . .	294 87	
Carlisle, St. John's, . . .	6 00	4 00	" Gen. Meet'g . . .	40 00	10 00
Chester City, St. Paul's, . . .		40 60	" St. Thomas, . . .		
Chester co., St. Mary's, . . .		27 50	" Ascension, . . .		
Concord, St. John's, . . .	3 41	3 25	Baltimore Co., Sherwood &		
Douglasville, St. Gabriel's, . . .		10 00	St. John's Parish, . . .	56 71	20 86
Erie, St. Paul's, . . .	10 00	95 00	Calvert Co., All Saints' Par.	7 12	7 25
East Chester, St. Paul's, . . .		17 00	Cecil Co., St. Augustine, . . .	3 00	
Germantown, St. Luke's, . . .	30 00	15 00	Dorchester Co., Cambridge,		
Harrisburg, St. Stephen's, . . .		3 81	Christ, . . .	15 00	
Holmesburg, Emmanuel, . . .	7 02	12 43	Ellicott's Mills, St. John's,	18 00	
Honey Brook, St. Mark's, . . .	5 25	16 25	Frederick Co., Frederick-		
Honesdale, Grace, . . .		53 47	town, All Saints, . . .	60 00	183 54
Lancaster, St. James', . . .	53 46	12 00	" Zion Parish, . . .	27 00	
Leacock, Christ, . . .		12 00	Georgetown, D. C., Christ,	86 97	281 01
Lower Dublin, All Saint's, . . .	5 00	6 00	" St. John's, . . .		12 00
Manayunk, St. David's, . . .		14 75	Hagerstown, St. John's, . . .	60 09	60 00
Montgom. co., St. Thomas', . . .	4 00		Kent Co., Chestertown,		164 36
Oxford, Trinity, . . .	40 00	6 00	Chester Parish, . . .		
Pequea, St. John's, . . .	10 00	515 92	Montgomery Co., St. Bar-		
Philadelphia, All Saints', . . .	117 00	44 48	tholomew Parish, . . .	9 36	5 00
" St. Andrew's, . . .	200 00	100 00	" Prince George, . . .	12 12	
" do. Gen. . . .		57 84	Prince George Co., Upper		
" Miss. meet. . . .	44 48	44 47	Marlboro', Trinity, . . .	30 00	
" St. James', . . .	100 00	5 00	" Broad Creek, . . .	23 00	
" do. Sermon . . .		57 84	" Queen Ann Parish, . . .		32 00
" before Board, . . .	57 84	407 15	Queen Ann Co., Centreville,	5 00	5 00
" St. Paul's, . . .	50 00	70 00	St. Mary Co., All Faith,		
" St. John's, . . .	13 63	50 00	Washington Co., Hancock,		
" St. Peter's, . . .	151 00	50 00	St. Thomas', . . .	19 63	9 63
" Christ, . . .	125 00	292 51	" Rock Creek, D. C., . . .	5 00	4 31
" St. Luke's, . . .	343 06	30 00	Washington City, D. C.,		
" Gloria Dei, . . .	12 17	10 45	Trinity, . . .	263 50	112 36
" St. Thomas', . . .		61 12	" St. John's, . . .		16 00
" Emmanuel, . . .		724 46	" . . .		5 00
" Epiphany, . . .		7 00	Diocesan Missionary Soc'y,	33 46	
" Trinity, . . .	68 23	205 00	Miscellaneous, . . .	120 75	38 69
" Grace, . . .		30 00		1481 11	1642 52
Pittsburg, St. Andrew's, . . .		10 50	VIRGINIA.		
Pottstown, Christ, . . .		12 50	Albermarle Co., Walker's, . . .	5 00	20 00
Pottsville, Trinity, . . .	10 25	11 89	" Charlottesville, . . .	17 50	44 50
Rockdale, Calvary, . . .	12 59	13 00	" Timberslake, . . .		5 00
Steubenville, St. Peter's, . . .		15 00	Amelia Co., Raleigh Parish,	10 25	3 25
Troy, Bradford co., . . .			" . . .		12 00
Westchester, Holy Trinity, . . .	15 30		Augusta Co., Staunton, . . .	30 00	117 00
West Vincent and Honey					
Brook, St. Andrew's, . . .	10 00	10 00			

	Domestic.	Foreign.		Domestic.	Foreign.
VIRGINIA.—Continued.			VIRGINIA.—Continued.		
Botetourt Co., Botetourt,	50 00	7 50	Lunenburg Co., St. John's,	7 75	
Bedford Co., E. Russell Par.,	42 00		Mount Vernon,	2 50	2 50
" West Russell Par.,	3 75	3 75	Mecklenburg, St. James'	10 00	80 25
Brunswick Co., St. Andrew's	3 75		Parish,		
Caroline Co., Port Royal,	20 00	36 00	Norfolk Co., Norfolk, St.	37 50	2 50
" "		4 00	" Paul's,		402 50
Chesterfield, Dale Parish,	36 55	36 55	" Christ,	33 05	26 10
Campbell Co., Lynchburg,			Orange Co., St. Thomas',		
St. Paul's,	50 00	55 00	Ohio Co., Wheeling, St.	17 50	17 50
Cumberland Co., Littleton,			Matthew's,	5 00	
Parish,	10 00	20 00	Pittsylvania Co.,		
Clark Co., Milwood "	87 62	409 82	Prince George Co., Mer-	7 63	2 50
" "		100 37	chant's Hope church,		30 00
" Frederick, St.		21 76	Prince Wm. Co., Haymarket,		8 00
George,		50 00	Richmond Co., Lunenburg,		
" Wickliffe Parish,		10 00	Cumberland Parish,		
Culpepper Co., St. James',		8 12	Spottsylvania Co., Freder-	67 23	136 32
Charles City Point, —,		5 00	icksburg, St. George's,		33 00
Charlotte Co.,			" "		
Dinwiddie Co., Petersburg,			Westmoreland Co., Wash-	5 70	5 00
St. Paul's,	11 00	36 00	ington Parish,	249 11	279 68
" Bristol,		53 00	Miscellaneous,		
" "		1 00		1354 46	2800 38
Essex Co., St. Ann and	35 67	35 58	NORTH CAROLINA.		
South Farnham Parishes,			Salisbury, St. Luke's	10 00	10 00
Elizabeth City Co., Old	5 00	4 00	Wilmington, St. James',	16 00	5 00
Point Comfort,				26 00	15 00
Hampton, St.		50	SOUTH CAROLINA.		
John's,			Beaufort, St. Helena,	278 25	469 24
Fairfax Co., Alexandria, D.	163 34	46 50	Berkley, St. John's,	9 00	
C., St. Paul's,	5 00	37 44	Bradford Sp'gs, St. Phillip's,	16 68	16 67
" " Christ,		46 75	Columbia, Trinity,	267 00	273 00
" " High Sch'l,		5 50	Charleston, St. Michael's,	563 55	196 61
" " Theo. Sem.,	7 50	72 13	" St. Phillip's,	570 00	280 75
" Falls Church,		1 50	" St. Peter's,	359 00	1796 15
Farquier Co., Hamilton Par.,		17 00	" St. Stephen's,	38 63	143 21
Warrenton "		45 00	" St. Paul's,	241 00	81 00
" "		24 00	" St. Matthew's,		101 00
Frederick Co., Winchester,			" St. Andrew's,	26 00	26 00
Christ,		53 66	Charleston, St. Bartholo-		
" Belgrove,		5 00	mew's,		32 50
" Middletown,		7 00	" Missionary lectures,	237 20	
Green Hill,		2 50	" St. John's,		50 15
Halifax Co., Antrim Parish,	34 35	27 75	Cheraw, St. David's,	50 00	50 00
Halifax Co., St. Mark's,	60 00		Clarendon, St. Mark's,	247 50	105 00
" Roanoke,		10 00	Claremont, —,	23 50	15 00
" " "		45 00	Edisto, Trinity,	120 00	86 00
" C. H.,		5 00	Greenville, Christ,	30 00	
Henrico Co., Richmond, St.			Grahamville, Holy Trinity,	98 50	57 00
John's,	2 50	7 00	Pendleton, St. Paul's,	53 25	
" " Raleigh Par.,		20 00	Prince William Parish,	271 50	207 50
" " Monumental,		1 00	Radclyffborough, St. Paul's,		65 00
" Christ,		30 00	" St. Bartholo-		
Hanover Co., St. Martin's,	23 23	23 28	mew's,	76 15	
James City Co., Williams-			St. John's Isl'd, St. John's,	75 85	134 18
burg, Bruton Parish,	30 00	30 00	Society Hill, Trinity,	32 00	
Jefferson Co., Charlestown,			St. Luke's Parish,	5 00	
Zion,	59 43	20 37	St. Matthew's Parish,		20 00
King George Co., St. Paul's			Waccamaw, All Saints',	75 00	
Parish,		29 25	Walterboro', St. Bartholo-		
" "		1 00	mew's,		43 66
" Brunswick,		10 00	Wilton, Christ,	18 25	18 25
Lancaster Co., Christ,	27 50		Winyaw, Prince George's Par.,	141 70	8 33
" Aldie,		20 00	Miscellaneous,	110 30	245 30
Loudon Co., Leesburg, St.			" Special,		100 00
James',	65 00	26 00			
Lunenburg Co., St. Paul's,	15 00	5 00		4034 81	4621 58

	Domestic.	Foreign.		Domestic.	Foreign.
GEORGIA.			INDIANA—Continued.		
Augusta, St. Paul's, . . .		31 00	Logansport, Trinity, . . .	6 00	
Clarksville, Grace Church, . . .	41 50		Mishawaka, ———, . . .	3 00	
Columbus, Trinity, . . .	2 00	2 00	New-Albany, St. Paul's, . . .	24 26	
Montpelier, St. Luke's, . . .	6 50	6 50		65 26	6 00
" Institute, . . .	3 56	3 56	ILLINOIS.		
Macon, Christ, . . .	10 00	10 00	Albion, ———, . . .	2 50	
Savannah, Christ, . . .	73 49	128 32	Carthage, Zion, . . .	63	
" St. John's, . . .	20 00	93 95	Collinsville, ———, . . .	2 00	
	157 05	275 33	Chicago, St. James', . . .	25 00	
KENTUCKY.			Fall Creek, ———, . . .	2 31	
Breckenridge Co., ———, . . .	13 62		Galena, Grace, . . .	3 00	
Danville, Trinity, . . .	6 00		Jacksonville, Trinity, . . .	5 00	
Elizabethtown, ———, . . .	2 00		Marine, ———, . . .	3 25	
Frankfort, Ascension, . . .	15 66		Mendon, Zion, . . .	5 06	
Jefferson Co., St. Matthew's, . . .	18 62		Pittsfield, St. Stephen's, . . .	5 81	
Louisville, Christ, . . .	76 00		Springfield, St. Paul's, . . .	22 00	10 00
" St. Paul's, . . .	74 75	117 25	Tremont, Christ, . . .	7 90	
Lexington, Christ, . . .	5 00	7 00		84 46	10 00
Paris, St. Paul's, . . .	12 50		LOUISIANA.		
Smithland, Calvary, . . .	7 74		New-Orleans, St. Paul's, . . .	31 00	31 00
	231 89	124 25	Miscellaneous, . . .		18 00
TENNESSEE.				31 00	49 00
Bolivar, St. James', . . .	10 00		MISSISSIPPI.		
Clarksville, Trinity, . . .	4 00		Columbus, St. Paul's, . . .	3 68	
Franklin, St. Paul's, . . .	11 17		Vicksburg, Christ, . . .		5 00
Memphis, Calvary, . . .	62 50		Woodville, St. Paul's, . . .	21 00	
Randolph, St. Paul's, . . .	62 50		Miscellaneous, . . .	5 00	
	150 17			29 68	5 00
OHIO.			ALABAMA.		
Cincinnati, St. Paul's, . . .	8 50		Florence and Tuscumbia, . . .	29 40	
" Special, . . .		50 00	Huntsville, ———, . . .		12 00
" Christ, . . .		40 00	Selma, Fem. Benev. Soc., . . .	11 00	
Centreville, ———, . . .	1 00		Mobile, Christ, . . .	125 00	50 00
Circleville, St. Phillip's, . . .	32 00	38 00	Miscellaneous, Russell Co., . . .	32 00	
Franklin Mills, Christ, . . .	5 24			197 40	62 00
Granville, St. Luke's, . . .		30 00	FLORIDA.		
Gambier, Harcourt Parish, . . .		3 35	Jacksonville, St. John's, . . .	10 00	
Marietta, St. Luke's, . . .	3 00	4 00	St. Augustine, Trinity, . . .	39 00	
Massillon, St. Timothy's, . . .		20 00	Fort Monia, . . .	10 00	10 00
Maumee City, Grace, . . .	3 00			59 00	10 00
Pequa, St. James', . . .		56 43	MISSOURI.		
Portsmouth, All Saint's, . . .	8 00		Jefferson City, Grace, . . .	5 00	
Springfield, Christ, . . .	12 12		Palmyra, St. Paul's, . . .	6 44	
Steubenville, St. Paul's, . . .	10 00	40 00	St. Louis, St. John's, . . .	12 30	
Utica, St. Paul's, . . .		3 00	" St. Paul's, . . .	27 60	6 00
Zanesville, St. James', . . .		1 50	Miscellaneous, . . .	24 00	
Miscellaneous, . . .	7 50			75 34	
	90 36	256 28	Outfit of a miss'ary returned, . . .	85 00	
MICHIGAN.				160 34	6 00
Ann Arbor, St. Andrew's, . . .	14 50		WISCONSIN.		
Clinton, St. Patrick's, . . .	4 00		Beloit, St. Paul's, . . .	7 00	
Detroit, Trinity, . . .	12 00		Elkhorn, St. John's, . . .	4 50	
" St. Paul's, . . .	25 00		Fort Atkinson, ———, . . .	1 25	
" ———, . . .		8 00	Green Bay, Christ, . . .	5 00	
Dexter, St. James', . . .	1 50		Prairieville, ———, . . .	2 31	
Kalamazoo, St. Luke's . . .	5 00		Milwaukie, St. Paul's, . . .	21 50	
Marshall, Trinity, . . .	5 38	7 69	Racine, St. Luke's, . . .	12 56	
	67 38	15 69	Southport, St. Matthew's, . . .	5 00	
INDIANA.				59 12	
Evansville, St. Paul's, . . .	19 00				
Jeffersonville, St. Paul's, . . .	4 00				
Laporte, St. Paul's, . . .	9 00				
Lawrenceburg, Christ, . . .		6 00			

CR.

1842.		1842.	
June 15.	To cash paid in the support of Domestic Missions, viz:	June 15,	By cash received from June 15, 1841, to June 15, 1842,
In Maine,	\$849 00		for general purposes of Domestic Missions,
New-Hampshire,	88 52		By cash received from June 15, 1841, to June 15, 1842,
Delaware,	23 00		for special purposes of Domestic Missions,
Pennsylvania,	30 00		By cash received, interest on bond of \$10,000, (con-
Ohio,	569 60		tributed by a member of the Church, the interest only
Michigan,	2,648 97		to be applied to the support of missionaries in the
Wisconsin,	2,228 33		south-western part of the country,) on permanent
Indiana,	3,305 38		funds, and on temporary loans,
Iowa,	782 50		By cash received from the United States Government
Missouri,	1,940 01		for the Green Bay Mission,
Illinois,	2,271 91		By cash received, being the proceeds of the Green
Kentucky,	1,198 00		Bay Farm,
Tennessee,	1,243 43		
North Carolina,	100 00		
Georgia,	116 60		
Florida,	744 65		
Alabama,	1,431 00		
Mississippi,	1,662 50		
Louisiana,	341 75		
Arkansas,	1,138 50		
Indian Missions,	1,388 22		
Missionary Bishops,	4,475 44		
	28,577 12		
To cash paid Secretary and General Agent, (of which			
there has been returned to the Treasury an amount at			
the rate of \$1000 per annum for the last three months,			
and at the rate of \$500 per annum for the remainder			
of the time since the last General Convention,) . . .	2,000 00		
To cash paid Clerk,	415 00		
Travelling expenses of Secretary, \$40 50, }			
" " of a member, \$28 00, }	68 50		
For Printing Reports, Sermons, &c.,	266 91		
Postage, \$412 67; Stationery, &c., \$51 53,	464 20		
Dis. on uncurr. money, (lost money, \$63 04),	378 50		
Rent, fuel, care of office, &c.,	219 74		
Balance to new account,	2,697 44		
	\$35,107 41		

THOMAS N. STANFORD, Treasurer.

APPENDIX E.

DE. THE COMMITTEE FOR FOREIGN MISSIONS in Account Current with their Treasurer.

CR.

1842. June 15.	To amount of payments, viz:—		1842. June 15.	By amount of contributions received, viz:—	
	On account of Athens,	\$8,076 80		On account of Greece,	\$1,455 24
	" Crete,	1,737 11		" China,	2,605 69
	" Constantinople,	1,947 08		" Africa,	6,512 49
	" China,	2,243 72		" Constantinople,	191 31
	" Africa,	12,120 96		" Mardin,	164 00
	" Texas,	1,908 00		" Texas,	292 00
		28,033 67		General purposes,	15,260 24
	Special payments on account of—				26,480 97
	Trinity Church, Galveston, Texas,	1,591 25		By amount specially appropriated—	
	Scholarships at Athens,	248 10		For Trinity Church, Galveston,	1,638 16
	Publication of Tracts at Athens,	200 00		For Scholarships at Athens,	248 10
		2,039 35		From American Tract Society,	400 00
	Paid for printing Annual and Triennial Sermons and Reports,	208 02		For Palestine Mission,	255 00
	Paid rent of office, fuel, stationery, postage, and other incidental expenses,	627 22		For carrying into effect the Resolution of the Board of Missions in relation to the Jews,	50 00
	Paid travelling expenses of Secretary and General Agent, and others,	73 39		Towards the future reduction of the salary of the Secretary and General Agent, at the discretion of the Committee,	500 00
	Paid salary of Secretary and General Agent,	2,000 00			
	Paid clerk hire,	300 00		Interest received for money on deposit,	3,091 26
	Paid discount on uncurrent money,	207 76		Balance per Treasurer's account, 15th June, 1841,	107 04
	Balance of cash on hand to new account,	2,734 36			6,604 49
		\$36,283 76			\$36,283 76
				Balance of cash on hand June 15, 1842,	\$2,734 36
				N. B. Due on account of specific appropriations for Bibles, Tracts, and other objects,	9,716 77
				Total balance on hand,	2,734 36
				Amount for which the Committee is in debt,	\$6,982 41

Audited and found correct }
June 18th, 1842.

Lewis Curtis,
James F. De Puyser,

[E. E.]

J. SMYTH ROGERS, Treasurer.

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

AUGUST, 1842.

No. 8.

CORRESPONDENCE.

DOMESTIC.

IOWA.

FROM THE REV. Z. H. GOLDSMITH, MISSIONARY AT DAVENPORT.

Davenport, July 1, 1842.

When I made my last report I stated that several hundred dollars had been subscribed and a church building was in contemplation. The whole plan failed; the lot given to us being in a part of the town where the vestry thought it unwise to build. In connexion with this unexpected difficulty, the log cabin usually occupied by us and the different sects, was sold at public auction, and the small law office, gratuitously given for public service by one of my vestry, was found too small and inconvenient during the warm season, and my congregation gradually declined. But often under the darkest season of trial, when man can do nothing, the Almighty undertakes to work, through human instrumentality, for the establishment of the Church and the advancement of his spiritual kingdom. It was ascertained that a lot could be purchased in the centre of the town with a small building upon it at a fair price, and with two years to pay for it, in annual instalments. I at once urged upon the vestry the importance of making the purchase, and it was accordingly done; and I am now happy to report that I consider by this step the Episcopal Church is far in advance of any sect in this town, excepting the Roman Catholic, in many important particulars; and with faithfulness on the part of the missionary, through the Divine blessing, the Church will be planted upon a permanent basis. We have a beautiful lot on Main-street, 64 feet front and 150 deep, with a building upon it that will for the present accommodate 125 persons in great comfort. We have to pay \$400 for the lot and house, and we shall have it fitted up in a week or so with a neat pulpit and pews, which will cost us a hundred dollars more. I have had to labor hard and beg hard for the accomplishment of

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this object, and likewise am to share in the responsibility of the purchase. Bishop Kemper is to be with us on the 9th of July, and I trust on his visit he will find that since my location I have not been idle, though I have no additions to the list of communicants. Did Churchmen at the East know the difficulties and privations in establishing the Gospel in the far West, they would not think hard of being asked to contribute in planting our beloved Church. Here every evil weed grows, and every evil work is concentrated to advance the kingdom of darkness. Here is infidelity without disguise. Campbellism, also, is making rapid strides in the West, and drawing off multitudes from the truth and power of the Gospel. Unitarianism, Universalism, and the different forms of dissent, distracting the public mind and rending the body of Christ, are driving thousands from the profession of the Gospel. We need more laborers here in this country of the right sort to arrest, by the Church and her salutary institutions, the advancement of the kingdom of darkness.

ALABAMA.

FROM THE REV. J. J. SCOTT, MISSIONARY AT LIVINGSTON.

Livingston, June 23, 1842.

My time has been equally divided between this place and Demopolis. At both stations the public services of the Church are well attended, and there seems to be an increasing desire for the more permanent ministrations of the Gospel. At Demopolis, we have lately been deprived of the influence by death of one of our most intelligent and pious Churchmen. One infant has been baptized at this place.

At Livingston, we were much delighted, a few Sundays since, in assembling in our own church edifice which, though not quite completed, is yet sufficiently so for present use. The work is going on, and we think it will be ready for consecration in two months. When completed it will be at once sufficiently commodious, neat and elegant, and at the same time economical. At this place I have baptized two adults and three infants; two persons have been added to the communion. Besides these services I have preached once at Patton's Hill, twice at Gaston, and four times at Greensboro', since the resignation of the late missionary at that station.

MISSISSIPPI.

FROM THE REV. A. P. MERRILL, MISSIONARY AT SALEM.

Salem, June 20, 1842.

So far as regards the regular attendants, the services appear to be characterized by greater seriousness and attention to the subject of religion, and we cannot but hope that ere long some good may be done, especially among the young people of the parish. These to all human appearance, will have to look to the Church for religious instruction, as the different denomina-

tions around, to which some are attached who live within the limits of the parish, pay but little attention to this subject. The consequence will be, that those who feel a desire for improvement in religious knowledge, will be almost certain to resort to the Church where that instruction may be had. Your missionary has endeavored, to the best of his ability, to preach Christ and him crucified to his hearers, and he has reason to believe that his labor and toil, for the past six months, have not been wholly in vain. The seed which is sown in good and honest hearts, shall, according to the promise, spring up and bear abundant fruit. Our people seem generally disposed to obtain the full amount of subscription before they commence building the church, lest having begun to build, they should not be able to finish. Quarterly contribution for the Committee of Domestic Missions, five dollars and thirty cents.

FLORIDA.

FROM THE REV. D. BROWN, MISSIONARY AT JACKSONVILLE.

Jacksonville, E. F., June 24, 1842.

It is hoped my present report will not less gratify the Church to receive, than it does me to make it. And may we all thankfully recognize and acknowledge the divine aid in our better prospects.

In my last report, mention was made of the prospect of a visit from the excellent Bishop of South Carolina, in reference to which a class had been prepared for confirmation. God be praised, we have been gratified and blest by the fulfilment of that prospect. Being on the Bishop's route to St. Augustine, we had the benefit of two visits, both of which were most gratifying, and useful in all respects. At his first visit, on the fourth Sunday after Easter, besides other services, he confirmed eleven persons. Several who had intended to be confirmed, were unable to attend.

On his return from St. Augustine, five more were confirmed, and after confirmation, the Bishop kindly officiated in the very interesting ceremony of laying the corner stone of St. John's Church, and even subscribed towards the expense of its erection. How soon would all our solitary places be glad, and our wildernesses blossom as the rose, were the whole Church animated by the generous and Catholic spirit of Bishop Gadsden! For a more particular and better account of the Bishop's visits, allow me to refer to the Charleston Gospel Messenger.

FROM THE REV. F. H. RUTLEDGE, MISSIONARY AT ST. AUGUSTINE.

St. Augustine, June 24, 1842.

The present month completes the year of my mission at this station. In making this last quarterly report, I would avail myself of the opportunity to express my sincere gratitude to Almighty God, for whatever measure of success has crowned the exercises of my ministry among the people, undertaken in his

strength and with a view for his glory. At no period has so great encouragement been given to continued effort, as at the present time. Our weekly services are not only more generally attended by numbers who have hitherto cherished no friendly feeling toward our Zion, but there are also cheering tokens of growth in grace, as exhibited in the conduct of others who "were sometimes darkness, but now are light in the Lord, and walking as children of light." May the Lord of the harvest send down an increase of blessings upon this portion of his vineyard. Since the 1st of April I have officiated regularly in the church, besides giving to the religious instruction of the colored people, one evening of each week. Comparatively few have as yet taken interest in these services; still, esteeming it an indispensable duty imposed upon every missionary to promote and further a work so charitable to the souls of men, I shall not cease prosecuting it, (the Lord being my helper,) nothing doubting, but that in due season, the anxious inquiry shall be awakened in many an untutored mind, "What shall I do to be saved?" and many become ultimately partakers of the inestimable benefits of Christianity.

Baptisms 11; of these two were colored adults, 7 white, and 2 colored children. We have lost by removals, 4 communicants; added, 3 white, and 2 colored. Sunday school teachers, 7; scholars, 37; class of colored adults, 15.

We were favored in April with Episcopal visitation by Bishop Gadsden, of South Carolina, who, although advanced somewhat in the vale of years, has lost nothing of the activity and zeal which characterized his earlier ministry. The stay of that beloved and faithful servant of his Lord was necessarily limited among us, but he seemed to consider his office as calling him to the greatest sacrifices and labors; and, as if feeling the force of his divine Master's injunction, "whosoever will be chief among you let him be your servant," he ministered each day for our edification in the church and out of the church, delighting to teach that wisdom which is from above, and to inspire his hearers with a love of whatsoever things are just and pure and of good report. Nineteen candidates were presented for confirmation. The Bishop administered also the Holy Communion, visited our Sunday school, and catechized the children of the congregation. Long may he be spared to the Church in the exercise of his high and sacred trust.

FOREIGN.

REPORT OF A VISIT OF THE REV. H. SOUTHGATE TO THE SYRIAN CHURCH OF MESOPOTAMIA, 1841.—*Continued from page 174.*

I regard the communication which I am about to make as by far the most important part of my report. In commencing it, therefore, I would humbly seek the guidance of Infinite Wisdom

that I may speak the truth in love, with that simplicity and godly sincerity which becomes the Gospel.

It is not their want of common education, nor their civil sufferings, nor their tribulations from the inroads of popery, nor their deep poverty, nor their highly intelligent character, nor the symbolical purity of their faith and worship, which I would present as the grand appeal to our sympathies, and our prayers, and our benevolent efforts, in behalf of the Syrians. There is a deeper and more imminent want which presses more heavily upon them, and should speak more loudly to us. There is a want of life, of energy, of holy power, which may remain when all other wants are relieved, and which, if itself removed, would be as if all wants were supplied. Why is it that the Syrian Church is no longer an aggressive church, and is losing even its own existence? Why is it that it adds so little to the collective power of Christianity in her warfare against the Kingdom of Satan? Why, placed, as it is, upon a hill among the nations, living in the first dwelling place of the human race, and looking over countries where Paganism and the False Prophet reign, sheds it so little light upon the surrounding darkness, and seemingly cares so little whether its light is shed? Why are there so few in its communion whose souls are cast down within them because the ways of Zion mourn, so few who have a thought or wish apparently for the shedding of a strong light, the lifting up of a more powerful standard, the beginning of a holier action? I will not now answer all these questions, for if I were to speak of all the influences of Mohammedanism, and civil oppression, and the passing away of the Syrian tongue from vernacular use, I might fill a volume instead of a letter. But these are not all, for our religion ought to grow brighter under oppression, and as in ancient days, Christianity waxed strong when it was tried by the fire and at the stake, so ought it to do now under the tyrannical domination of the religion of Mecca. The loss of the language from the homes and mouths of the people, has had a more direct and pernicious influence upon the life of piety among the Syrians. Indeed, I have such evidence of the purity and excellence of their liturgy, that I have sometimes thought that if it could but be familiarly known among the people, it would go far towards restoring the vigor and spirituality of religion. I think so still, but I am now convinced that no translation of it can be introduced immediately into their churches. I see nothing, however, in the way of its being translated and circulated among the people, and this, I hope, will be one good result of our mission. The use of the ancient language should also be restored and brought again into the schools and families of the nation. But there is something still wanting. The word of God should go into every house, and be placed in every man's hands. It should be in Arabic as well as Syriac. In the latter language they have it already, and the good work of distributing it is begun. I have just ordered several hundred copies for the Diocese of Mossoul, at the earnest request of their

principal clergy, and with the approbation of the Bishop. I have lately put a copy into the hands of my Right Reverend friend, who is for a time in this city, and is now sitting by me while I write, and have received his judgment of its correctness as compared with their ancient copies, excepting only certain typographical errors of little or no importance so far as the sense is concerned. It is his own proposition that one of their learned men should proceed to England for the purpose of superintending a revised edition, both of the Bible and of some of their Church books never yet printed. I consider this object as so important, that if I had myself the means I would not hesitate to bear the expense of such a mission. It will not be forgotten in our plans for the Syrians, and I have little doubt that some of the great societies of England would be induced to aid in it. In Arabic there is, I believe, no translation besides that of the Propaganda, of which I can only say that the Bishop thinks it a very unsafe one. I am happy, however, to add that the Rev. Mr. Schlienz, of the English Church, is engaged in a new translation, which is made with great care, and sent in sheets to these countries for the examination and revision of several learned men before it is finally struck off. I trust that this translation will be a blessing of unspeakable magnitude in Mesopotamia, Syria and Egypt.

Beyond this there are other great wants of the Syrian Church. There is the want of preaching, faithful and instructive preaching. This ordinance, so eminently blessed in all lands, and so peculiarly chosen by God for the salvation of those that believe, is not lost among the Syrians, but I cannot say exactly to what extent it prevails. It is common enough for the Bishops to preach, but judging from the specimens that have fallen under my own observation, there is very little food in it, and it produces very little fruit. I have commonly heard of such subjects as fasting, and frequent communion, and the bestowing of alms, and the moral virtues being insisted upon—all excellent in their places and important, but not enough when presented alone, and even dangerous when presented exclusively. It is such preaching as this, I fear, which makes the Syrians run too much about in the beaten circle of external performances, while the heart is not fed and the whole man grows not up towards a perfect stature in Christ. Man's ruin and the Saviour's love, purity of heart and growth in grace, sorrow for sin and repentance before God, devotion to his service and an entire surrender to his will, the joys of heaven and the miseries of hell, the deep depravity and deceit of the human heart, the works of the Spirit and faith in Christ working by love, these are strange themes to a Syrian audience; not that every thing that might be said *doctrinally* would not be believed of them, but because the spiritual state of the people gives them no knowledge by which they might crave them, nor does the religious training of their teachers lead them to dwell upon such subjects in all their fulness, and rich-

ness, and practical importance. I find it difficult to describe, so that you will distinctly understand, the spiritual condition of such a people. Let our own liturgy be read only in Latin, and let it not be known in English; let preaching become infrequent, and when heard, let it be only upon such topics as those which I have just described, and then carry forward your thoughts to a generation hundreds of years hence and imagine them deprived also of almost every means of knowledge, and especially of all knowledge (human and divine) drawn from books, and what would our Church be after the lapse of centuries? A dead mass—salt without savor—true in its faith, (for its faith would be preserved in its liturgy,) but inert in its life—its worship a mere round of unappreciated services, in point of instruction useless to all but a few—its rites devoid of significance to the multitude; its sacraments valued for their outward forms, with little relish of their spiritual efficacy and no idea of them as means and channels of grace.

Would not this be our state? Such at least is as nearly as I can describe it, the state of the Syrians. I am bound, however, to say that among the Eastern Christians I know of none more upright or purer in their moral character than they. The grosser vices, at least in Mesopotamia, are seldom known among them. Drunkenness is common among all the Oriental Christians, but I have myself seen very little of it among the Syrians. Lewdness, adultery, theft and such like crimes, are still more rare. I know a man of high and influential family, who is now under the ban of ex-communication for bigamy. He is avoided by his countrymen as if he were a leper, and regarded as a heathen, not, however, on account of the moral turpitude of the crime, but because he is without the pale of the Church. It is this severity of the ancient discipline, retained in some measure among the Syrians, but lost among most others of the Eastern Communion, which operates so powerfully in preserving a high tone of morality, at least outwardly. The Syrians are remarkably strict in the observance of the Sabbath as a day of rest, and this is one of a multitude of resemblances between them and the Jews. There are some of these resemblances which are more strongly marked among the Syrians than among the Nestorians, and yet the Syrians are undoubtedly descendants of the Assyrians, and not of the Jews. Upon this matter, however, it is not my business to enter here. I was speaking of their religious state. I regard this external morality as a most interesting trait in the character of the Syrians, and one which, enlivened by love to Christ and his commandments, would raise them to the noblest rank among the followers of our Lord. But we must not, we cannot, forget that it is, for the most part, only an *external* morality, as is most plainly evinced by the absence of those christian virtues which no code of Church discipline can fully enforce. Evil speaking and falsehood, deceit and covetousness, and the long train of worldly tempers and passions and actions, which

indicate the reign of the natural man, are universally prevalent among the Syrians. Is there one among them who can look upon death with the composed hope of a holy man, or who seems to be living for God and not for self, or who is laboring in the service of his Master as one who must give an account, or who is deeply conscious of sin and inwardly mourns over it, or who evinces that spirit of adoption by which we cry Abba, Father, or to whom the eternal world does not present more of terror than of consolation, or who conscientiously practices the private virtues of religion, or who in a word exhibits a life and practice founded upon love to God and love to man—are there any such among the Syrians? There may be—I would fain hope there *are*. I have sometimes thought that the germs of such a character were to be seen. I believe there are many to whom religion would come home with great power, and who would grow up rapidly into the beauty of holiness if they were instructed in the great truths and duties of the life of God—but the mass has seemed to me a mass of worldliness, a congregation of dark and uninstructed minds, like an undecayed but breathless corpse, or like the first man whom God created, before there was breathed into his nostrils the breath of life, perfect in form, with all his sinews and muscles upon him, and the conduits of life all laid and the heart all ready to beat—but no living spirit. And what if it is so with these our brethren? Will the feet that they have to walk with carry them towards heaven if their muscles are rigid and no blood comes from the heart? We know from God's most holy word, that there is a form of religion, and that there is a power, and we know that the form is useless without the power. We know that a man may say Lord, Lord, and yet not enter into the kingdom of Heaven. We know that our Syrian brethren will not be saved by fasting, where fasting is merely an abstinence from certain kinds of food accompanied by no sorrow for sin or amendment of life; nor by confession which is made *pro forma* for the sake of receiving the sacrament; nor by the sacrament whose efficacy is looked for not by feeding in a spiritual manner upon the body and blood of our Lord Jesus Christ, with a lively faith towards Him, repentance towards God and charity towards man, but by an inherent power vaguely and darkly imagined as residing in the holy symbols, and conveyed to the communicant by the mere act of receiving them into his mouth; nor by an outward morality which is enforced by terror, and which guards only against the gross and extravagant forms of wickedness reaching not to the thoughts and intents of the heart, nor excluding from its broad enclosure the most complete and absorbing worldliness of spirit; by none of these things can man be saved, any more than the Pharisees by their tithes of mint and cummin, while they omitted the weightier matters of the law. It is such reflections as these which throw the highest interest around the cause which I am pleading. It is spiritual want—the want of the soul that never dies—the interests of immor-

talities—the hope of eternal life through Christ—the power of holiness in heart and practice—active labor in the service of God—a heavenly example shining with irresistible radiance upon the dark places of Mohammedan unbelief and Pagan superstition—it is such thoughts as these that invest our enterprise with a glory not of this world. It is for such a work, that I would send home to you my earnest, though feeble appeal. It is from motives drawn from these high and holy considerations, that those who come forth to it should give themselves to their mission of love. It is such motives alone that will make it a joy and a consolation to them—and as they see the work of the Lord prospering in their hands, the Church of Mesopotamia once depressed and trodden down, putting on again her beautiful garments of holiness, and rekindling the vestal fire on her altars, and going forth under the captain of her salvation from conquering to conquer, they will hear from every hill and vale, from the parched desert and the full city, the echo and re-echo of the song: “*How beautiful upon the mountains are the feet of them that bring good tidings, that publish peace, that say unto Zion, thy God reigneth.*”

[TO BE CONTINUED.]

INTELLIGENCE.

DOMESTIC SECRETARY.—THE REV. N. SAYRE HARRIS, having been elected by the Board of Missions to the office of Secretary and General Agent for the Domestic Committee, vacated by the resignation of the Rev. J. Dixon Carder, enters upon his duties on the first of August instant; to whom all communications for the Domestic Committee should be hereafter addressed.

FUNDS FOR DOMESTIC MISSIONS.—The Domestic Committee are yet able to discharge but a part of their obligations to missionaries up to July 1st, for want of funds. Their Treasury is entirely exhausted; and the delay of contributions is subjecting the western missionaries to serious inconvenience. The Committee therefore present their urgent appeal to all the members of our communion, to forward, at the earliest time, their offering to God for this cause.

Remittances to be made to Thomas N. Stanford, Esq., Treasurer, 152 Broadway, New-York.

PLAN OF DOMESTIC OPERATIONS.—The Domestic Committee having, in a resolution brought forward by one of their own number, been instructed by the Board of Missions to conduct their correspondence with missionaries through their respective Bishops, have been engaged since the meeting of the Board in devising and arranging a plan of operation which, covering the resolution of the Board, will, in its practical working, diminish

very much the office-labors of the Secretary and General Agent, and, will permit him to be more abroad in awakening and calling out the missionary spirit of the Church. The whole plan has been communicated to the Bishops of the Dioceses in which General missionary operations are carried on, and through them to the missionaries, with the necessary details and forms. Uniformity of administration, and entire accordance with Church principles, are secured in a manner which will, it is thought, be acceptable to all. —

DEFERRED APPLICATIONS FOR MISSIONARY APPOINTMENT.—The Domestic Committee have been compelled by the state of their funds to defer action on all applications for new appointments for the last three months. The number, thus deferred, now amounts to eighteen; of which some are from clergymen who are actually at work in the places to which they expected to have gone as missionaries. —

SPIRIT OF MISSIONS.—Our subscribers and agents who are in arrears, are notified that we are in great want of our dues. They are requested to remit without delay to the Editors of the Spirit of Missions, 281 Broadway, New-York.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from May 15th to June 15th, and also from June 15th to July 15th, 1842.

	15th May to 15th June.	15th June to 15th July.
DIOCESE OF MAINE.		
Saco, Trinity Church,	53 59	
DIOCESE OF NEW-HAMPSHIRE.		
Manchester, St. Michael's Parish,		6 30
Portsmouth, St. John's Ch., Female Missionary Society,		25 00
		<u>\$31 30</u>
DIOCESE OF MASSACHUSETTS.		
Boston, Grace Ch., for Ch. at Jonesville, Mich., \$10; for Ch. at Bangor, Me., \$25; for Wisconsin, \$15,	50 00	
Salem, St. Peter's Church,		90 00
DIOCESE OF RHODE ISLAND.		
Providence, St. Stephen's Ch., for Ch. at Bangor, Me.,	25 00	
Pawtucket, Mrs. Slater,	10 00	
	<u>\$35 00</u>	
DIOCESE OF CONNECTICUT.		
Brooklyn, Trinity Church,	9 00	
Bethlem, Christ Ch., for Illinois, \$5,	8 50	
Essex, St. John's Ch.,	15 00	
Hartford, Christ Ch., \$179 36; for Prairieville, Wis., \$60,	239 75	
Norwalk, St. Paul's, for Missouri, \$20; for Ch. at Flint, Mich., \$10; for Ch. at Jonesville, Mich., \$7,	37 00	
New-London, St. James' Ch.,		20 34
Portland, Trinity Church,		5 00
Anonymous, for Jubilee College,		7 00
	<u>\$308 66</u>	<u>\$32 34</u>

		15th May to 15th June.	15th June to 15th July.
DIOCESE OF NEW-YORK.			
Fort Hamilton, St. John's Ch., by Rev. J. Dixon Carder, rector,		75 00	
New Rochelle, Trinity,		25 00	
New-York City, St. Luke's Ch., Young Men's Missionary			
Society, for Church at Flint, Mich.,		25 00	
" St. Peter's Ch., (a member,)		50 00	
" Ascension Ch., a member, \$100; General			
Missionary Meeting, \$35 66,		100 00	35 66
" St. Stephen's Ch., (Sunday school,)		170 61	
" Christ Church,		16 13	
" St. George's Church, (communion half,)			
\$40 73; Annual Sermon, half, \$12 18,			52 91
" Miscellaneous, three ladies for Prairieville,			
\$22; A. B. C. for do., \$20; Lydia, \$2;			
W. L. Brown, \$5 50; Mrs. Thos. Wood,			
\$2; E. X. C., \$1; V. for Ch. at Flint,			
Mich, \$3; E. R. L., half, \$10,		67 50	
" Anonymous,			16 00
Peekskill, St. Peter's Ch.,		10 00	
Plattsburgh, Trinity Ch.,		11 50	
Waddington, St. Paul's Ch.,		5 45	
		<u>\$556 19</u>	<u>\$104 57</u>
DIOCESE OF WESTERN NEW-YORK.			
Batavia, St. James' Ch.,		25 50	
Buffalo, St. Paul's Ch., for Prairieville,		15 50	
Candor, St. Mark's Ch.,		3 00	
Corning, Christ Ch.,		3 00	
Lyons, Grace Ch.,		10 00	
Lewiston, St. Paul's Ch.,		2 00	
Manlius, Christ Ch.,		5 00	
Mount Morris, St. John's Ch.,		8 00	
Olean, St. Stephen's Ch., for Wisconsin,		2 04	
Paris Hill, St. Paul's Ch.,		2 35	
Richmond, St. Paul's Ch.,		2 12	
Rochester, St. Luke's Ch.,		85 00	
Sodus, St. John's Ch.,		3 00	
Utica, Trinity Ch.,		2 00	
" Grace Ch.,		3 50	
		<u>\$172 01</u>	
DIOCESE OF NEW-JERSEY.			
Hope, St. Luke's Ch.,		4 32	
Mount Holly, St. Andrew's (Female Miss. Society,)		21 70	
Morristown, St. John's Ch.,		4 00	
Mount Holly, St. Andrew's Ch., (Sunday school,)		3 30	
Newtown, Christ Ch.,		5 00	
Perth Amboy, St. Peter's Ch.,		50	
		<u>\$38 82</u>	
DIOCESE OF PENNSYLVANIA.			
Carlisle, St. John's Ch., (for Illinois,)		6 00	
Germantown, St. Luke's Ch., (for Ch. at Logansport, Ind.,)		10 00	
Lancaster Co., St. John's, \$43 46; Sunday sch., \$10 00,		53 46	
Montgomery Co., St. Thomas Ch.,		4 00	
Philadelphia, St. James' Miss. Assoc., Richmond, Ind.,		50 00	
" All Saints' Ch., and Emanuel Chapel for Mich.,		42 00	
" St. John's (Female Sunday school,)		13 63	
" St. Luke's,		288 06	
" St. Phillip's,			50 00
Miscellaneous, Chester Co., \$25; Mrs. Ludlow, Bristol, \$15,		40 00	
Anonymous,			1 71
		<u>\$507 15</u>	<u>\$51 71</u>
DIOCESE OF DELAWARE.			
New Castle, Emanuel Ch.,		2 00	
Staunton, St. James' Ch.,			1 25
Wilmington, Trinity Ch.,		19 00	
Anonymous,			3 00
		<u>\$20 00</u>	<u>\$4 25</u>

ACKNOWLEDGMENTS.

[August,

	13th May to 15th June.	15th June to 15th July.
DIOCESE OF MARYLAND.		
Annapolis, St. Ann's Ch.,	5 00	
Baltimore, St. Paul's Ch.,	122 62	51 34
" Co., Sherwood and St. John's Parishes,	41 71	
Charles Co., Trinity Ch.,		25 00
Ellicott's Mills, St. John's Ch.,	6 00	
Frederick Co., Frederick, All Saints' Parish, (for Ill., \$5,)	45 00	
" Zion Parish,	25 00	
Hagerstown, St. John's Ch., half,	60 00	
Prince George Co., Broad Creek Parish,	23 00	
Miscellaneous, Rev. R. W. Goldsborough,	10 00	
	<u>\$169 00</u>	<u>\$76 34</u>
DIOCESE OF VIRGINIA.		
Albermale Co., Walker's Ch.,	5 00	
Bedford Co., West Russell Parish,	3 75	
Campbell Co., Lynchburg, St. Paul's Ch.,	50 00	
Clarke Co., Millwood Parish,	17 00	
Chesterfield Co., Dale Parish,	10 00	
Elizabeth City Co., Old Point Comfort, Centurion Ch.,	5 00	
" " Hampton, St. John's, (a member,)	50 00	
Fairfax Co., Alexandria, St. Paul's Ch., Miss. Society, for Louisiana, \$5; Jubilee College, \$4,	83 23	
" Alexandria, St. Paul's Ch., Sunday school for Miss Chase, Jubilee College, \$42 11;	60 11	
" for Church at Evansville, Ind., \$18,	21 17	
Georgetown, D. C., Christ Ch.,	2 50	
Henrico Co., Richmond, St. John's Ch., (two ladies,)	23 28	
Hanover Co., St. Matthew's Ch.,	30 00	
James City Co., Williamsburg, Bruton Parish,	10 00	
Jefferson Co., Charleston, Zion Ch., for Church at Evans- ville, Ind.,	17 75	
Lunenburg Co., St. Paul's Ch., \$10; St. John's, \$7 75,	10 00	
Mecklenburg Co., St. James' Parish,	10 00	
Norfolk Co., Norfolk, Christ Ch., (a lady,)	10 00	
Spottsylvania Co., Fredericksburg, St. George's Ch.,		\$15 00
Westmoreland Co., Washington Parish, \$5 00; rector's family, 70c.	5 70	
Miscellaneous, Rev. W. Kinckle, \$2 19; unknown, \$75; N. B. S., \$7; unknown, \$2; Miss Lucy Marshall, \$2 50; Mrs. A. Grav, \$2 75; Mrs. B., Botetourt Co., \$4; L. \$2; W., \$7 50; G., \$5; T., \$10; D. M. W., \$1 50; N. B., \$5; Ladies' Sew. Soc., \$15; Antrim Parish, Ladies', \$14 50; do. for Springfield, Ill., \$4 85; Mrs. E. Bruce, \$15; Mrs. E. Fitzhugh, \$2; Mrs. G. Taliaferro, \$2; Mrs. A. Cat- lett, \$10; Mrs. R. A. Broadnax, \$3 75; Mrs. W. Timber- lake, \$5; Mrs. A. H. Gilmer, \$2 50; Mrs. L. Merri- weather, \$2 50; Mrs. L. Minor, \$2 50; Mrs. M. Craven, \$2 50; Mrs. M. Gilmer, \$5; Mrs. S. Gilmer, \$10; Rev. R. K. Meade, \$12 50; Master W. H. Meade, \$5; Rt. Rev. Bishop Meade, \$50; Dr. A. B. Hoe, (half,) \$1 50; Mrs. Lucy Hoe, (half,) \$1 50; Mrs. M. Stuart, (half,) \$1; Jane Pink, (half,) \$2 50; Dr. R. H. Stearns, (half,) \$2 50; Mrs. S. Stuart, (half,) \$2 50; Mrs. W. Stuart, (half,) 55 cts.; Mrs. L. Fitzhugh, (half,) 50 cts.; Col. John Stuart, (half,) \$2; several children, 50 cts.,	<u>309 23</u>	
	<u>\$674 23</u>	
DIOCESE OF NORTH-CAROLINA.		
Salisbury, St. Luke's Ch.,	10 00	
DIOCESE OF SOUTH-CAROLINA.		
Charleston, Monthly Missionary Lecture,	62 37	
" St. Andrew's Ch.,	6 00	
" St. Peter's Ch.,	185 00	
Prince William Parish,	70 00	
Winyaw, Prince George Parish,	7 34	
Miscellaneous, a missionary, for Prairieville, \$50; Rev. C. C. Pinckney, \$30,	80 00	
" Unknown, for Prairieville,		5 00
	<u>\$410 70</u>	

1842.]

ACKNOWLEDGMENTS.

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	15th May to 15th June.	15th June to 15th July.
DIOCESE OF GEORGIA.		
Montpelier, St. Luke's Church, (half,)	6 50	
Savannah, Christ Church, (half,) \$6 77; Female Missionary Society, \$14,	50 77	
	<u>\$57 27</u>	
DIOCESE OF ALABAMA.		
Florence, Trinity Church,		8 00
Mobile, Christ Church,	125 00	
Selma, Female Benevolent Society,	11 00	
	<u>\$136 00</u>	
DIOCESE OF MISSISSIPPI.		
Raymond, ——— Church,		2 75
Salem, St. Andrew's Parish,		5 30
		<u>\$8 05</u>
DIOCESE OF MICHIGAN.		
Detroit, St. Paul's Church, (for Michigan,)	25 00	
Marshall, Trinity Church,	5 00	
	<u>\$30 00</u>	
DIOCESE OF OHIO.		
Franklin Mills, Christ Church,		1 06
Maumee City, Grace Church,	\$3 00	
Springfield, St. Paul's Church,		2 25
		<u>\$3 31</u>
DIOCESE OF INDIANA.		
Evansville, St. Paul's Church,		3 50
Miscellaneous,		3 50
		<u>\$7 00</u>
DIOCESE OF ILLINOIS.		
Collinsville, Christ Church,		2 00
Camp Creek ——— Church,		2 63
Mendon, Zion Church,		6 43
		<u>\$11 06</u>
DIOCESE OF KENTUCKY.		
Frankfort, Ascension Church,		3 00
Hopkinsville, Grace Church,		8 00
Jefferson Co., St. Matthew's Church,		10 00
		<u>\$21 00</u>
DIOCESE OF TENNESSEE.		
Franklin, St. Paul's Church,		\$8 43
DIOCESE OF MISSOURI.		
St. Louis, St. John's Church,	\$12 30	
WISCONSIN.		
Whitewater, ——— Church,		\$2 00
Total for the month ending June 15, \$3,382 45		
Total for the month ending July 15, \$481 36		

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th May to 15th June, and also from 15th June to 15th July, 1842.

	15th May to 15th June.	15th June to 15th July.
MAINE.		
Gardiner, Christ Church, a communicant, support of A. H.		
Vinton, Africa,	10 00	
Saco, Trinity Church,	3 59	
	<u>\$13 59</u>	
NEW-HAMPSHIRE.		
Portsmouth, St. John's Ch., Fem. Miss. Soc. for Africa, \$15;		
Foreign Missions generally, \$10,		

	15th May to 15th June.	15th June to 15th July.
MASSACHUSETTS.		
Hanover, St. Andrew's Ch., Parochial Assoc.,	\$20 00	
Salem, St. Peter's Ch., Evangelical Soc.,		\$90 00
RHODE-ISLAND.		
Providence, St. John's Ch.,	50 00	
Woonsocket, Miss E. B.,	1 00	
	<hr/> \$51 00	
CONNECTICUT.		
Essex, St. John's Ch., half,	15 00	
Hartford, Christ Ch., \$128 04; do. for support of child in Africa, \$20; for China, \$1,	149 04	
Norwalk, St. Paul's, for Africa,	13 00	
New London, St. James' Ch., S. Sch., for Africa,		6 66
Portland, (late Chatham,) Trinity Ch., for Constantinople, .		20 00
	<hr/> \$177 04	<hr/> \$26 66
NEW-YORK.		
Brooklyn, St. Ann's Ch., Youth Miss. Assoc., S. Sch. No. 1, for a pupil in Greece, \$100; S. Sch. No. 2, general, \$23 47; for Foreign department generally, \$575 17,		698 64
Cooperstown, Christ Ch.,	5 21	
Fishkill Landing, St. Anna's Parish, support of a boy in Africa, named George Townsend Fox, 1st payment,	20 00	
" do. for Africa,		42 00
New-York, Family mite box,	4 18	1 12
" E. R. L., half,	10 00	
" A humble mite with daily prayer,		13
" Ch. of Ascension, a member, half,	100 00	
" do. Missionary Meeting, half,		35 66
" St. Stephen's Ch., Mr. Wm. Little, for Africa,	5 00	
" do. for Africa, \$100; general, \$41 97,		141 97
" St. Bartholomew's, S. Sch. teachers,		29 75
" Young Men's Ch. Miss. Soc., support of Rev. Dr. Savage, bal. to 1st April,	125 00	
" Towards reduction of salary of Secretary and General Agent at the discretion of Committee,	500 00	
" St. George's, Sermon before Board of Miss., half, . . .		40 73
" Meeting of do. do. half,		12 17
" Left at Store of Swords, Stanford & Co., half,		5 00
Peekskill, St. Peter's Ch.,	10 00	
Plattsburg, Trinity Ch., \$13 50; a lady for Africa, \$4, . .	17 50	
Phillipstown, St. Philip's, J. Williams, S. Sch. boy, \$1; do. for Africa, \$1,		2 00
Tompkinsville, St. Paul's Ch., for Africa,	11 20	
	<hr/> \$808 09	<hr/> \$1009 17
WESTERN NEW-YORK.		
Hunt's Hollow, St. Mark's Ch.,		1 25
Lyons, Grace Ch.,		6 00
Rochester, St. Luke's Ch., \$58; do. for Africa, \$22, . . .	80 00	
Utica, Trinity Ch., for Texas, \$8 63; for Africa, \$2 92, . .		11 55
	<hr/> \$80 00	<hr/> \$18 80
NEW-JERSEY.		
Hopewell, St. Luke's Ch.,	1 98	
Mount Holly, St. Andrew's Ch., Female Miss. Soc., for Africa, \$4 50; for Foreign Missions generally, \$1,	8 50	
	<hr/> \$10 48	
PENNSYLVANIA.		
Bristol, St. James' Ch., Thomas Scott, \$1 50; a friend not named, half, \$75; Mrs. Ludlum, half, \$15; Sunday School, for Greece, \$7 35,	98 85	
Carlisle, St. John's Ch., \$4; Wm. Lynn Brown, 75c., . . .	4 75	
" Episcopalian,	25 00	
" Miss. Soc., for Greece,	27 50	
	<hr/> 2 25	

	15th May to 15th June.	15th June to 15th July.
Erie, St. Paul's Ch.,		5 00
Honesdale, Grace Ch.,	12 43	1 61
Lancaster, St. James' Ch., monthly offerings, half, \$43 47;		
Miss. Soc., half, \$10,	53 47	
Pittsburg, St. Andrew's Ch.,	30 00	
Philadelphia, St. Paul's Ch., a member, 2d annual payment		
for support of Richard Newton, Africa,	20 00	
" St. John's Ch., S. Sch., for Africa,	20 00	
" P. W. C., for China,		2 00
" St. Luke's Ch.,	257 51	
" Grace Ch., Male Soc. for Prom. Christianity,		300 00
" St. Andrew's Ch., female communicant, for		
for Africa,	20 00	
do. for Greece, \$15; for China,		
\$4 25; for Africa, \$19 25; general, 50c.,		39 00
" Ch. of the Epiphany, for Africa, from R.		
Thompson, \$10; savings 3 children, for		
Africa, \$5,		15 00
" A. V. S., for Africa,		25 00
Pottstown, Christ Ch.,	10 50	
	\$583 26	\$387 61
DELAWARE.		
Staunton, St. James' Ch.,		\$3 25
Wilmington, Trinity Ch.,	\$1 00	
MARYLAND.		
Baltimore, Ch. of Ascension, S. Sch. girls and boys Miss. Soc.	10 00	
" St. Paul's Ch., for Africa,		88 00
Charles Co., Trinity Parish, for Texas,		5 00
Georgetown, Christ Ch., \$3 83; Miss. Soc. of Male S. Sch.		
for Mardin, \$30,	38 83	
Frederick, All Saints' Parish, children's Sewing Soc., for		
Africa, \$1 52; a lady, \$2; Miss Ruth Swearingen, for		
Greece, \$14 50,	18 32	
Prince George Co., Queen Ann's Parish,	32 00	
Sherwood and St. John's Parishes,	10 35	
West River, St. James' Parish, monthly offerings,	22 00	
" Mrs. Susannah Galt, \$2; Miss Sally Thomas, \$1,	3 00	
	\$134 50	\$93 00
VIRGINIA.		
Alexandria, Ladies of High School, \$5 50; Christ Ch.,		
S. Sch., \$7 44; Mrs. Ellen Latrobe, \$2; M. E. H., \$1;		
E. M. H., \$1; Theo. Seminary, \$33 63; Rev. N. McFar-		
land, \$5; note for Africa, \$5; Miss McCrea, \$2; a poor		
black woman, 25c, all for Africa,	62 82	
Anelia Co., Misses Martha and Ann Archer, for Mardin,	12 00	
Albermarle Co., Walker's Ch., \$15; for Africa, \$5,	20 00	
" Timberlake, Mrs. Wilke, \$5; Mrs. A. H.		
Gilmer, \$2 50; Mrs. Louisa Merriweatner, \$2 50; Mrs.		
Lucy Miner, \$2 50; Mrs. Mary Craven, \$2 50; Mrs.		
Mary Gilmer, \$5; Mrs. Sarah Gilmer, \$10; Rev. R.		
K. Meade, \$12 50; Master W. H. Meade, \$5; Mrs. Thomas		
Garland, for Africa, \$5 50; Misses Sally and Louisa		
Tyler, for Africa, \$5,	59 00	
Augusta Co., Staunton, Wm. Donaghe, support of James		
and Mary Donaghe, Africa, \$30;		
Mrs. Valentine, \$15,	45 00	
" Trinity Ch., Easter collection, \$20;		
monthly, \$16,	36 00	
Aldie, part of Sunday practice of a Physician,	26 00	
Botetourt Co., W. Botetourt Parish, \$7 50; D. M. W., \$10;		
D., \$5; Ladies' Sewing Society, \$15,	37 50	
Bedford Co., West Russell Parish,	3 75	
Brunswick Co., Miss E. Price, Africa, \$5; Greece, \$5; Mrs.		
R. E. Broadnax, \$3 75,	13 75	
Chesterfield Co., Dale Parish, \$10; a friend, for Greece, \$3,	13 00	
Caroline Co., Mrs. Wm. Taylor, for Africa,	4 00	
Clarke Co., Milwood Parish, Rt. Rev. Wm. Meade,	50 00	

ACKNOWLEDGMENTS.

	15th May to 15th June.	15th June to 15th July.
Clarke Co., Christ Ch., for Africa, \$40; for Greece, \$15, . . .	55 00	
Culpepper Co., St. James' Ch., for Africa, . . .	10 00	
Dinwiddie Co., Mrs. E. Withers, . . .	1 00	
Hampton, St. John's Ch., . . .	50	
Harrisonburg, Mrs. Ann Gray, thank offering, . . .	2 75	
Halifax Co., Antrim Parish, \$10 25; for Africa, \$2 50; . . .		
Mrs. Eliza Bruce, \$15, . . .	27 75	
Hanover Co., St. Martin's Parish, . . .	23 28	
Jefferson Co., Charleston, Zion Ch., for Africa, net, . . .	20 37	
King George Co., St. Paul's Parish, coll. for Africa, \$6 50; . . .		
Miss L. B. Hoe, for Africa, \$1; A. B. Hoe, for Africa, \$1, . . .	8 50	
Dr. A. B. Hoe, \$3; Mrs. L. Hoe, \$3; Mrs. M. . . .		
Stewart, \$2; Jane Park, \$5; Dr. R. H. Stuart, \$5; Mrs. . . .		
J. Stuart, \$5; Mr. Wray Stewart and family, \$1 10; . . .		
Mrs. Lucy Fitzhugh, \$1; Col. J. Stewart, \$4; several . . .	15 75	
children \$1; rector's family, \$1 40, one half, . . .	5 00	
Lunenburg, Cumberland Parish, for Africa, . . .	55 00	
Lynchburg, St. Paul's Ch., . . .	60 25	
Mecklenburg Co., St. James' Parish, . . .	5 00	
Mrs. Susan Basherville, . . .	4 00	
Old Point Comfort, Centurion Ch., . . .		
Port Royal, Miss S. C. Brokenborough, for Africa, \$7 50; . . .	17 50	
Mrs. A. Catlett, \$10, . . .	53 00	
Petersburgh, Bristol Parish, . . .	3 00	
Richmond, N. B. S., . . .	7 00	
" St. John's, \$4 50; two ladies, \$2 50, . . .		
Spottsylvania Co., Fredericksburg, St. George's, \$13; for . . .		23 00
Syrian Mission, \$5; Mrs. E. Storke, for Africa, \$5, . . .		
Warren Co., Mrs. Lucy Marshall, . . .	2 50	
Westmoreland Co., Washington Parish, half, . . .	5 00	
	\$777 97	\$23 00
NORTH CAROLINA.		
Salisbury, St. Luke's Ch., for Constantinople, half, . . .	\$10 00	
SOUTH CAROLINA.		
Charleston, St. Andrews Parish, . . .	6 00	
" St. Peter's Ch., half of pledge, \$175; a mem- . . .		
ber, \$40, . . .	215 00	
" St. Stephen's Chapel, . . .	12 88	
" do. Bible Class, for ed. of . . .		
Nathaniel Bowen, Africa, \$20; Sunday . . .		
School, for ed. of Paul Tapiet, Africa, \$10; . . .		
from white congregation, for ed. of Daniel . . .		
Cobia, Africa, \$10; Miss. Lecture, \$7 90, . . .		47 90
" A few ladies for ed. of Chinese children, . . .		170 00
Clarendon, St. Mark's Ch., . . .		50 00
Prince William Parish, for Africa, . . .	11 00	
St. Helena Parish, for Eastern and African Missions, . . .	105 24	
Winyaw, Prince George Parish, . . .	3 67	
	\$353 79	\$267 90
GEORGIA.		
Montpelier, St. Luke's Ch., half, . . .	6 50	
Savannah, Christ Ch., half, \$6 77; Female Miss. Soc., . . .		
half, \$44, . . .	50 77	
" Female Chinese Soc., for School under Rev. . . .		252 00
Dr. Boone, . . .		100 00
" Ladies' African Miss. Soc., for Africa, . . .		
	\$57 27	\$352 00
MICHIGAN.		
Marshall, Trinity Ch., . . .	\$5 00	
OHIO.		
Circleville, St. Philip's Ch., \$32; S. Sch., for Africa, \$6, . . .	\$38 00	
ALABAMA.		
Florence, Mrs. Armistead, . . .		\$2 50
Mobile, Christ Ch., Soc. for Promotion of Christianity, . . .	\$50 00	
Total from 15th May to 15th June, \$2,170 99.		
Total from 15th June to 15th July, \$2,298 99.		

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

SEPTEMBER, 1842.

No. 9.

DOMESTIC.

THE Secretary and General Agent of the Domestic Committee, now entering upon his duties, finds three things expected of him by the Church: 1st. To increase the funds of the Committee by representing the claims and wants of the Department from the pulpit.

2d. To foster and increase the interest in the "Spirit of Missions."

3d. To carry on the Correspondence and attend to the interests of the office at New-York.

To reconcile, as far as may be, these sometimes conflicting duties, he would employ himself under the direction of the Committee, the ensuing year, as follows:—in the office during February, March and April, and visit the churches of Philadelphia, New-York and Brooklyn. Travel May, June and July, and visit the churches of Maine, New-Hampshire, Vermont and Western Pennsylvania. In the office August, September and October, and visit the churches of New-Jersey and Pennsylvania in part, Southern New-York, Connecticut and Rhode Island. Travel November, December and January, and visit the churches of Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia and Florida.

This arrangement will enable him to visit most of his brethren in the Atlantic states, and at the same time be in the office at the two periods of the year calling most for his presence.

He would avail himself of these visits, with the permission of the rectors, to increase the subscription list of the Spirit of Missions, believing that the mind of the Church must come much more intimately in contact with that periodical, if we look for a constant and regular supply of funds. To furnish that mind in this contact, with incentives to pray and to consecrate its means and energies to the work before the Church, the Bishops

and missionaries who see daily the wants of the vast Domestic field, are invited and requested to send frequent communications to its column. Eastern funds will flow into the Treasury for western wants, when those wants are presented in colors true to the life by men who know best and feel most what the wants are. This periodical furnishes a fitting channel of communication for such intelligence. The Church has placed the spiritual oversight of the missionaries where it of right belongs; but the apportionment of the funds *among the different dioceses*, she reserves to herself and makes through her official organ the Committee; this Committee is composed of bishops, presbyters and laymen. Let this Committee know, let the bishops, clergy and laity whom they represent, know through this appointed channel, that *the work* at the West goes on, and *how it* goes on; and we repeat, the effectual fervent sympathies of the East will not be wanting to the great, the increasing, the most affecting wants of the West.

The Missionary Bishop (Rt. Rev. Dr. Kemper,) reached New-York on Monday last, 8th inst., in fine health and spirits, for the discharge of the important duties which brought him to the East. His buoyancy seems to be proof against even the burdens he has to bear. His cheerful trust in the God of missions ought to incite the Church to mete out no stinted measure of support to the large fields over which he has oversight.

Since January he has been at Green Bay and many parts of Wisconsin, through the large portion of Indiana, some parts of Missouri, and has just returned from a visit to Iowa.

There are several promising and even growing stations which have *no ministrations except those which are afforded by him!*

He spent five days at Indianapolis during passion week, preaching twice daily, confirming and administering the sacraments.

The Rev. Mr. Hobart has obtained, we learn, about \$2000 for the purposes of the Prairieville mission.

The Bishop (Kemper) advises that plain and unexpensive accommodations be prepared for themselves and the number of pupils they may decide to take, and the balance of funds be expended for land—a very judicious location of which he has pointed out.

When it is considered that on the ordinary plan of missionary operations on our frontiers, any interest that might be awakened would die, or at least neither be fostered and extended, nor the fruits reaped because of the want of ministers, these gentlemen will be found to have taken the right course, and their self-sacrificing spirit meet its reward in having planted the Church on a footing that she will always maintain. With grace from above to persevere, and maintain this post of honor, holding forth the truth in love and righteousness, meekly warring for Christ and his Church, the benedictions of many will cheer them on, and

Wisconsin, when she comes to write up her annals, entwine the chaplet of her fair fame round the "storied urn or animated bust," if not the living brows, of the first missionaries of "St. John's in the Wilderness."

Under the existing difficulty of properly sustaining missionaries in the field, appeals for the building of churches in the West ought to be made with the greatest caution, lest what might seem success in one quarter, serve but to diminish the vital supplies for another, and thus the Church at large sustain detriment. There are cases, doubtless; the Prairieville mission might be cited; Kemper College; Bishop Otey's institution for the education of young ladies, and others; where the outlay of funds, promising such rich and perpetual returns in the raising up of laborers for the vineyard and mothers in Israel, may fairly compete with the missionary stipends. There are others where a church may be saved from actual sacrifice by a few hundred dollars promptly paid, where it ought to be done at once—but we speak now of the attempt to erect churches to "ornament" a station—obtaining subscriptions on the spot for *such* churches, from men who, because times are hard, refuse to redeem *their pledges*, and then send their minister to the East, away from his flock, to ask the churches of the East to extricate them from their difficulty, and so far as they succeed divert the funds that would otherwise be applied to the missionaries themselves. The language of our prelates on this subject is a decided protest against such a course. One of them writes, "I wish most anxiously to keep the missionaries from begging expeditions—all pretty churches are to be frowned upon. The people must build them themselves according to their means. I shall inculcate great economy, great sacrifices on the part of the missionaries. If they bring families, they should have resources of their own to support them, but the missionaries themselves ought, if possible, to be independent of the people for a few years. I would, therefore, that the Church sustain them from three to five years. The gospel in all its vitality should be offered freely to the West, and when its inhabitants are interested and become anxious for the privileges of public worship, let them, according to their own ability, build a church—something they can call their own—however small and plain, of logs if they cannot do better. And here let a parish school be begun as soon as possible. As soon as the building is finished, the salary can be decreased, and in most cases terminate at the end of five years." Another prelate writes thus, "In regard to applications for help to build, I think the whole system, with a rare exception or so, is entirely wrong. Sustain your missionaries, and the churches will be built. The money collected for building churches, in my judgment, had better be given to increase missionary stipends."

The Church, we fear, is sometimes too impatient for *present* results of missionary effort, without weighing carefully the *peculiarities* of the various fields of labor. The conservative influence of our Church, amid zeal without knowledge, and fanaticism, will prove the most signal of its blessings to many regions of *the West*, and yet how difficult to mark and chronicle such results? We ask attention to the following, both from its high source and its timely rebuke, of any who would walk by sight rather than by faith, and narrow down the effects of gospel preaching to the cry, "what shall I do to be saved?" "Upon the latter point," [the difficulties of the Domestic work,] "I can speak with a degree of feeling, which has long made my very heart ache. Instead of going forth to preach the unsearchable riches of Christ to dying men, our time, our energies are frittered away in organizing parishes, keeping school, and struggling for a feeble existence amongst conflicting and hostile sects. The gospel has been over preached till the people are gospel hardened. Our work is mainly conservative—to check fanaticism of the wildest character—to present order in the midst of confusion and misrule—and to preserve stability and keep in the old paths, amidst endless change.

We have hitherto thought, that to preach the Gospel fully and ardently would fill churches; to insist too much upon outward order would empty them. But here, with the most glowing-hearted preaching, we have been debating whether we ought not to make the order of the Church more prominent. Revival preaching and measures, camp-meeting and protracted meetings, attended with the most boisterous energy, have actually seared the moral fibre until its sensibility is lost, and the most ardent evangelism of our Church, is tasteless and tame. Still, amid all, we cleave to the Cross; no where is it more faithfully preached to the exclusion of all minor themes. The blessed Redeemer helps us to be faithful, for it is hard to lay our bones at the foundation of things, and not receive fruit in our own times."

We trust the following remarks from one of our Missionary Bishops may arrest the attention of some of our pious young men, who are considering how they may best "occupy till He (the Shepherd and Bishop) come" . . . Is the subject of a call to the ministry—what constitutes it—presented as often to the minds of our young men, as the loud calls for their help and consecration, demand it should be?

We have seen a notice of such a sermon preached before the students at Alexandria, D. C., by the Rev. Jno. Coleman of Philadelphia, whom we shall request to favor us with a portion of it for our readers. As to the *kind of men* employed as missionaries, that is a matter now with the Bishops. "No mis-

sionary shall be appointed except on the nomination of the Bishop of the diocese within which the station lies."

Two things are indispensable to our success in the present condition of our country: *first*, laborers; and *secondly*, funds to support them. As to the first, laborers—this is the chief want* now. There are more places now imperiously calling for ministers of our Church, than I will undertake to enumerate; so great indeed is the demand, that I have sometimes wished that the canons were so framed as to allow the Bishops to ordain men deacons, who had not completed the requisite course of ecclesiastical study and reading in order to ordination. There are vast tracts and neighborhoods where the people are almost destitute of religious instruction, except such as is given, perhaps once a month, by a Methodist circuit-rider, or some ignorant Baptist settled in the vicinity. Our people who are scattered abroad, often share in this destitution of religious privileges. Something must be done to increase the number of our ministry, or we must abandon all thought of keeping pace with the increase of population, and making head against the wide prevalence of irreligion, and the multiplying forms of a corrupted Christianity.

In reference to such missionaries as you do send out to occupy, as they must do now, the most important points in the country, without any reference to the large and destitute tracts to which I have just alluded, very great regard ought to be had to their qualifications. Incalculable injury has been done to the cause from the incompetency and the want of prudence, and of common sense among those who have sometimes come to plead our cause. The Church in many places has suffered severely from the ill-conduct and unadvised proceedings of its ministers; in consequence hereof, places where the Church might have easily taken root, under prudent and discreet management, are now so set against us, that generations must pass away before any just expectation can be entertained of successful effort to plant the Church at them. In proportion as our ministers possess talents, zeal, and especially that sort of tact by which they can get at the people, mingle freely with them, enter into their feelings and accommodate themselves to the prevailing habits of social intercourse, will they succeed.

Next to having efficient ministers; they should be so sustained as not to call upon the people for a dollar for the first year or two! The people will always contribute something, and if the minister will do his duty, and is able to teach, he will not, as a general rule, be permitted to suffer. I have no hesitation in saying, that a few missionaries; able men, well supported, will do far more to extend and establish the Church, than double the number with half the salary, upon the plan which we have been pursuing.

* The Bishop will think differently after reading under the head of Intelligence.

INDIAN.

The church will not, it is hoped, lose sight of the following preamble and resolutions adopted at the meeting of the Board in 1840, on the motion of the Rev. Mr. Haight.

Whereas, this Board deeply feels the claim which the American Indians have upon the sympathy, the prayers and the efforts of the Church; and

Whereas, the Board has been informed that the recent inquiries of the special agent of the Domestic Committee among the Western Indians are not likely to lead to any immediate efficient action; and

Whereas, the whole subject seems to be encompassed with many and great difficulties; therefore,

Resolved, That this Board earnestly entreats the devout attention of its fellow Churchmen to this most important matter, and their frequent prayers, that God would be pleased to open a door of usefulness to the Church among our neglected and degraded brethren of the forest.

The result of the inquiries of the special agent here alluded to will be found in the *Spirit of Missions*, vol. iv. pp. 66. 99; vol. v. p. 5.

By a resolution of the House of Representatives, adopted on the 25th day of January last, the Committee on Indian Affairs were "instructed to inquire into the amount of money expended under and by virtue of the act making provision for the civilization of the Indian tribes adjoining the frontier settlements, approved 3d March, 1819, and to inquire into the expediency of repealing that act; and, also, of discontinuing such annual appropriations, for similar purposes, under various treaties with several Indian tribes, as are dependant on the discretion of Congress or the Executive."

For carrying into effect the above provisions the annual sum of \$10,000 was appropriated, and the sums necessary to carry the treaties into effect amount annually to \$40,000. We are indebted to the prompt kindness of the Hon. Mr. Cooper, of Pennsylvania, chairman of this committee, for sending at our request a copy of his report, submitted in compliance with the above named resolution. The necessities of the country certainly call for retrenchment, where it can be made without infamy; but should the act be repealed, Americans would find the Indian hue a very convenient cover for their blushes. We thank the committee for saying that "in their judgment no consideration of economy in the expenditures would justify the discontinuance of this appropriation at the present time. There is nothing in the condition of the country which requires that it should stop short in the course of humane and enlightened policy which it has long pursued, and which it adopted at a period when its resources were scarcely one-half what they now are, and when its public debt was over \$92,000,000, being more than five times as much as it is at present."

The Secretary at War (Hon. J. C. Spencer,) whose opinion in the premises was solicited, indignantly asks :

" Who brought these Indians to their present condition ? Who deprived them of the means of pursuing that mode of life to which they were fitted, and in which they were happy ? Who enervated their bodies and degraded their minds by the contamination of the vices of the white man ? And does not a fearful obligation rest upon us to mitigate, if we cannot arrest, the evils which our rapacious dominion has so profusely dealt to them ? In the dark history of our connexion with the aborigines, who does not dwell with delight on the page that records the instance of a returning sense of justice, which appropriated, from the millions upon millions that have flowed from the lands we wrested from them, the poor pittance of an annuity of ten thousand dollars, to save them from utter degradation and wretchedness ! It cannot be that in this age, so distinguished for benevolent exertions to enlighten and improve our race, an American Congress can be found to tear this bright page from our statute book, and leave nothing but the records of oppression and injustice.

" But, in reference to our own interests, if an appeal so sordid be necessary, there can be no doubt of the wisdom of a just policy. We have no other means of creating or cultivating feelings of friendship, or even of respect for the white men, among the numerous and powerful tribes who inhabit our borders, than by acts of kindness. Every step they take toward civilization removes them from the habits of the hunter life, and from the warlike dispositions which it engenders ; and every advance toward Christian knowledge diminishes their ferocity, and disposes them to peace. Every child among them who is instructed becomes a new ligament to bind them to the duties and obligations of civilized life. By these influences, the safety of our frontiers will be better secured than by the use of arms."

We congratulate ourselves upon having escaped such miserable economy as the repeal of the act would prove, and turn to the report for some valuable statistics showing what has been done among the *more civilized of our Indians*, reserving some notice of the others for a future number.

Capt. Armstrong says, the Cherokees are considered as the most enlightened Indian tribe ; they have a national council—are governed by a constitution ratified by the people—laws regularly printed—judges and sheriffs, and other officers elected to execute the laws. Trials by jury for capital offences guaranteed to each individual ; their country is more than sufficient for their wants and is very fertile ; they live in comfortable homes—native mechanics, merchants, &c., are found among them. They suffered from the introduction of whiskey by the whites, but this is now prohibited under severe penalties.

The Choctaws have made great efforts to throw off Indian life—schools are to be found, and a general inclination for the

education of the people. On the Red River they cultivate cotton, and will have this year one thousand bales for exportation : they have also several saw-mills on Red River. Many of the Texans obtain supplies of salt from their salt works.

The Creeks, in point of numbers, are equal if not greater than any of our tribes. They have not advanced as far as either the Cherokees or Choctaws in framing regular laws, owing to their having very few mixed bloods in the nation.

The whole amount appropriated by government heretofore for the improvement of these Indians, is \$214,500 in addition to which various christian bodies have contributed \$180,500.

The following is a list of Indian schools, showing the number of teachers and scholars.

No. of schools.	Tribes.	Scholars.	Teachers.	Total scholars.	Where situated.
8	Chippewas, - -	228	18	335	In Michigan, 13 schools, 26 teachers. Reported as in Wisconsin.
5	Ottowas, - -	97	10		
1	Winnebagoes, -	32	2		
2	Oneidas, - -	65	4		
1	Menomonees, -	12	2	267	Wisconsin.
1	Stockbridge, -	50	2		
3	Chippewas, - -	88	6		
1	Various north-west- ern tribes, -	79	6		
2	Shawnees, - -	43	4	156	St. Louis superintendency.
1	Delawares, - -	11	2		
1	Munsees, - -	21	2		
1	Sioux, - -	101	5		
1	Creeks, - -	35	2	198	Western superintendency.
7	Choctaws, - -	163	14		
1	Wyandots, - -	35	2		
	Choctaws, - -	52			
	Pottawatomies, -	21		131	Choctaw Academy, Ky.
	Chickasaws, - -	28			
1	Creeks, - -	10	6		
	Quapaws, - -	2			
	Seminoles, - -	3		131	Choctaw Academy, Ky.
	Miamies, - -	1			
	Cherokees, - -	6			
	Sacs, Foxes, &c.,	5			
	Chippewas, Otto- was, and Potta- watomies, - -	5			
37			65	1283	

RECAPITULATION.

Michigan, - - -	-	13 schools, 26 teachers, 335 pupils.
Wisconsin, - - -	-	8 do. 16 do. 267 do.
St. Louis superintendency, -	-	5 do. 14 do. 156 do.
Iowa, - - -	-	1 do. 5 do. 101 do.
Western superintendency, -	-	8 do. 16 do. 198 do.
Ohio, - - -	-	1 do. 2 do. 35 do.
Choctaw Academy, - -	-	1 do. 6 do. 131 do.
		<hr/>
		37 85 1283
		<hr/>

The following statement shows the aggregate numbers, and the numbers by tribes, of all the Indians on the frontier west of the Arkansas and Missouri, and between the confines of Texas and the northern limit of the lands to which the Indian title has been extinguished.

Names of Tribes.	Numbers.	Remarks.
Choctaws, - - - - -	15,177	Removed to the frontiers by Government.
Creeks, - - - - -	24,594	Do. do. do.
Florida Indians, - - - - -	3,511	Do. do. do.
Cherokee Indians, - - - - -	25,911	Do. do. do.
Osages, - - - - -	5,120	Indigenous tribe.
Quapaws, - - - - -	476	Do. do.
Senecas and Shawnees, - - - - -	211	Removed west by Government.
Senecas, - - - - -	251	Do. do. do.
Chippewas, Ottowas, and Pottawatomies,	2,000	Do. do. do.
Otoes and Missourias, - - - - -	1,000	Indigenous western tribe.
Peorias and Kaskaskias, - - - - -	132	Removed west by Government.
Piankeshaws, - - - - -	162	Do. do. do.
Wenas, - - - - -	225	Do. do. do.
Shawnees, - - - - -	1,272	Do. do. do.
Kanzas, - - - - -	1,606	Indigenous western tribe.
Delawares, - - - - -	826	Removed west by Government.
Kickapoos, - - - - -	588	Do. do. do.
Swan Creek and Black River Chippewas,	51	Do. do. do.
Stockbridges, Munsees, and Delawares,	180	Do. do. do.
Iowas, - - - - -	1,500	Do. do. do.
Sacs of Missouri, - - - - -	500	Do. do. do.
Chickasaws, - - - - -	4,600	Do. do. do.
Ottawas of Maumee, - - - - -	428	Do. do. do.
	90,720	

ABSTRACT OF REPORTS, &c.

INDIAN.

Rev. E. G. Gear, chaplain of the army, has an admirable position, being stationed at the junction of the Mississippi and St. Peters, for inquiry and observation in regard to two of the most powerful Indian tribes, the Sioux and Chippewas. He kindly communicates his views, &c. to the Committee. He regrets that his lameness, still very troublesome, has prevented his visiting the falls of the river St. Croix, 90 miles distant, and the mouth of the river 40 miles. The Indians are in the habit of frequent visits to our frontier garrisons, which make them fine points d'appui for missionary operations. He ministers to 250 persons connected with the garrison. We must reserve further remark upon the Indians of this quarter for another number.

Rev. Solomon Davis, officiating among 500 Oneidas, 105 of whom are communicants, with 25 to 30 in the mission school, reports, that during the quarter ending June 24th, he has had a very gratifying accession to the communion, and hopes for still greater increase. His field of labor continues to be one of increasing interest. The tribe is evidently improving both spiritually and temporally.

NORTHERN.

MAINE.

Rev. John West reports from Bangor, June 25, 1842.—
 "To see a state embracing a territory nearly equal to all the rest
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of New-England, 32,000 square miles, and 501,793 inhabitants, where other denominations of Christians count their churches by hundreds, having only one Episcopal church to 100,000 people, is enough surely to furnish an appeal to the sympathy and the interest of Churchmen." Bangor is the leading city, population 10,000. He consented to take the missionary church and station there, on condition of its being entirely relieved from debt, and providing an income equal to its ordinary expenditures; this by the great exertions of the parish, together with the most liberal pledges of aid from abroad, is in a way to be accomplished. He cannot withhold his grateful acknowledgments from his friends in Boston, New-York, Brooklyn, Philadelphia, and Rhode Island, who have aided him, and feels it due to the Rev. Mr. Watson of Trinity Church, Boston; Rev. Drs. Eastburn and Milner of New-York, and Dr. Tyng of Philadelphia, to say, that without the generous and active interest which they took in the effort, it would have utterly failed.

No. of communicants about 40; Sunday scholars 35.

It often happens that in making ventures for Christ and his Church, the clergyman not only has the privilege of toiling to build up the congregation, toiling hardest of all to beg for it, but of bearing the brunt of its pecuniary difficulties. It is within our knowledge, that the efforts of the Rev. Mr. West in the missionary cause, have been at a sacrifice of \$3200 to himself and family. Some of our Bishops have had such privileges, but it is not confined to them. What layman of ample means has, within the same period, laid at his Master's feet more than \$3000 for Domestic Missions? We say it is a privilege, for is it not written, he that soweth plenteously shall also reap plenteously? but we would not that the clergy should monopolize them. What is too often the history of Domestic Missions?—a meeting is called to organize a parish—a beautiful plan adopted—some cheering subscriptions *booked* to give it a start—the missionary taken off from his proper work of preaching Christ, and sent forth a *mendicant* to cater as he may in such a world for the *taste* and *superior refinement* of his Episcopal parish, by wringing a few dollars from reluctant hands. With the amount *subscribed*, a building is erected. The subscribers for various reasons do not find it convenient to *redeem their pledges*; the honor of the Church and prospect of its usefulness is jeopardized. What remains to the missionary?—to die of a broken heart, or if he has any means, sacrifice them to save the church.

Rev. Frederick Freeman, Augusta, Maine, writes in very good spirits, July 1, 1842—He seems to have been favored with, and to have improved, many opportunities to commend our beloved liturgical service to strangers—to have been called to the ministry of prayer and preaching in the legislative and judicial halls of the state—was looking forward to the consecration of the church edifice, and, though the pecuniary efforts of the

parish have been severe, anticipates no serious embarrassments to retard the prosperity of the station if it be fostered yet a little longer.

NEW-HAMPSHIRE.

Rev. W. H. Moore, of Manchester, writes, June 30, 1842—“ We are cheered with evident indications that the Spirit of God is in our midst. This is the best token of success we can look for. I count it far more precious than any acquisition of worldly influence and unsanctified wealth: a single soul's ransom being beyond the value of worlds, and I regard it as God's smile, which given, all else that is good must follow.”

DELAWARE.

Rev. Walter E. Franklin, Georgetown, August 5, 1842—“ The Church in the lower part of this state has fallen, in respect of numbers, considerably below her former condition. A want of ministerial services and other causes, among which we must perhaps number the defective character of some of the clergy who have officiated here, have contributed to depress the Church and reduce it to comparative weakness. But while the Church has thus suffered and languished, I trust a better day awaits it under the administration of our diocesan. The Church people feel encouraged and inspired with new zeal.”

OHIO.

Rev. A. Edwards, Gallia co., June 21, 1842—“ Trusts that their log church will be made a blessing to the neighborhood.” We venture to say that it will be a far greater blessing than a Gothic temple of stone in debt.

Rev. W. Presbury, Springfield, June 29, 1842—“ Will not be surprised (so scarce is money) if his support from his parish is materially diminished. God, he adds, may be better to me than my fears. I know he never leaves nor forsakes those who trust in him, and my prayer is that he may direct me in all my ways.”

Rev. G. S. Davis, Franklin Mills, July 4, 1842, reports that his prospects still continue favorable.

MICHIGAN.

Rt. Rev. Dr. M'Coskry writes, Detroit, June 2, 1842—“ So great is the demand for clergymen in Michigan, that I will be obliged to ask for the reduction of all the salaries to \$200 each, if our number cannot be increased without it. I hope however this will not be necessary.” In this connection we would bring under the eye of the Church once more the following, adopted at the meeting of the Board in 1842—

On motion of Rev. Dr. Mead, it was

Resolved, That this Board, deeply impressed with the im-

portance of an increased remuneration for the services of Domestic missionaries, earnestly call on their fellow members of the Church to supply the means for such increased remuneration, and that the Bishops be respectfully requested to bring the subject of this resolution before their dioceses, in such way as they may think best.

On motion of the same,

Resolved, That in full faith that this call will be responded to, the Domestic Committee be directed to increase the salaries of the missionaries in all cases where they deem it not inexpedient.

Rev. Mr. Hoyt, Ionia, had, on the 15th of June, just removed from Grand Rapids.

" *Rev. J. Hough, Adrian*, June 20, 1842, has been but a short time among the people, and thinks it premature to express a definite opinion at present in regard to the future prospects of the Church, in which he shows no less worldly wisdom than he does wisdom from above, when he adds—"Hitherto the Lord hath helped me, and in his name I am resolved to go forward, in meekness, instructing them that oppose themselves." He says that he has no Sunday school, for he has not been able to procure suitable books.

We would inquire here, what course is to be taken to provide for this and similar wants in the West? The General Episcopal Sunday School Union does not give away its books.

The American Sunday School Union *has* given books (and it ought to be gratefully acknowledged in every case) to struggling parishes in the West. But this does not meet all the case—does not provide those books which explain and enforce our distinctive principles, and ought to be in every school—the very best leaven to leaven the whole lump—we would ask, what is to be done? Will the rectors at the East interest their Sunday schools to provide one Sunday School Library per annum of all the publications of the Episcopal Sunday School Union, and indicate where it shall be sent, or place it at the disposal of the Secretary and General Agent? This will enable him to meet the difficulty. He will report the distribution in the Spirit of Missions.

Rev. Wm. N. Lyster is occupied at Manchester, Brooklyn, Springville, Tecumseh, Monroe, Jonesville, Dexter, Brighton, Raisin and Franklin, and at Adrian and Clinton, exchanging with the rector.

Rev. M. Hurst, Clinton, June 20, had the pleasure of presenting nine adults to the Bishop for confirmation, eight of them heads of families.

Rev. J. A. Wilson, Pontiac, June 22, 1842, has added to his communion, among others, a sea captain, nearly seventy years old, and hopes these drops are prognostics of a gracious shower at no distant day.

Rev. Foster Thayer, Miles, June 25.—His church edifice has been repaired and beautified with an industry and despatch very creditable to the gentlemen concerned.

Rev. D. Barker, Jonesville, June 28, has been severely afflicted in his domestic relations. After the death of his lady, he renewed his efforts at the East for his parish, and collected \$500. He requires \$300 more.

Rev. E. C. Hodgkin, Homer and Albion, June 28, 1842—Seems to have a door of usefulness opened to him, and has preached at various places on seventy-two different occasions. Amid much opposition he is led to expect great things for the Church.

Rev. Daniel E. Brown, Flint, July 1, 1842—The first Episcopal herald in the county, has commenced a church edifice 34 by 48. Contracts are made for its completion by 15th October next, and should there be no failure in the pledges given him, (and he confidently trusts there will not,) it will be paid for and all its debts discharged.

Rev. M. Schuyler, Marshall, July 15, 1842, says, I notice with great satisfaction a donation in our behalf of \$20,00 from St. Bartholomew's Parish, South Carolina. It was peculiarly gratifying as an evidence of christian sympathy without a direct appeal to their liberality. We need \$500 to accomplish the contemplated enlargement.

INDIANA.

Rev. A. H. Lamon, Evansville, June 20, has much to encourage him, and thinks the Lord is employing him as an instrument in promoting the interests of his own church. Under date July 22d, he has to regret that so little has been raised for his church. He is compelled to pay \$100 in a few days.

A friend informs us that this gentleman is constrained, by the exigencies of the case, to appropriate his pay and rations (the potato part of the latter excepted, on which his family diets,) to the erection of his church. Such a man will succeed if he dies in the effort. Benoni the most appropriate name for his church. Who will change it to Benjamin?

Rev. S. W. Manney, La Porte, June 30, has nothing to communicate of interest in regard to it, but speaks of visits to Bigelow's Mills as productive of good. The people at this

place are much interested, especially Mr. Bigelow, who is a thorough and devoted Churchman. They have fitted up a log cabin with seats for about a hundred, which our opposers call St. Peter's, and to which we have not the least possible objection. If some good Churchman could give to this place only \$200, he thinks they could put up a neat and commodious chapel, that would afford 150 or 175 sittings. He knows not a place where so small an investment would effect so great and blessed results.

Rev. Dr. Killikelly, Vincennes, June 30, 1842, says, "The church building is in course of erection. Several gentlemen of the place, not of our Church, have subscribed liberally, and our own people have done what they could; but still if we avoid debt, which we are very desirous to do, it will be quite uncertain when we may be able to use the building as a place of worship, but with a little more help from abroad, we may be able to secure and render available all that we have heretofore done. The means appropriated, and the efforts put forth, may be blessed to thousands of generations. On the contrary, if our supplications for aid are unheeded by the Church at large, and the high and holy hopes which now animate the congregation are blighted by the cold indifference of those who have the ability, in whatever degree, to promote the glory of God and the good of their fellow creatures; although we may go down mourning to the grave, yet will not they be held guiltless, whose honored privilege and solemn duty it is to disseminate by all such means the principles of gospel truth and apostolic order, through our branch of Christ's Church, not only within the limits of our own land, naturally having the first claim, but to the utmost bounds of the earth."

We grieve to learn that Dr. Killikelly's health is not at all improved, indeed that he has serious apprehensions that his term of duty and trial is fast drawing to a close.

WISCONSIN.

Rev. W. Philo, Aztalan, June 27—Has distributed a large number of tracts, and is very much in need of Sunday school books and small new Testaments. He asks, "could not the Committee, without much trouble, procure me a box of these and immediately forward them, and let me pay for them by a reduction of my October allowance?" As to the amount of trouble, it is impossible to say how much of that is necessary to interest Churchmen to give freely, perhaps no more than simply to state the want, but it is exceedingly doubtful whether any christian men, could be accessary to the perpetration of such an outrage upon a missionary's stipend. Any amount placed in the Secretary and General Agent's hands, to procure the books, he will, with pleasure, expend and forward them to Aztalan.

Rev. Messrs. Adams and Breck, Prairie Village, June 30, have not been *stationary*—while their associate, Rev. Mr. Hobart,

has been at the East, their journeys on foot and horse having amounted, during the past quarter, to 1760 miles; they have distributed 40 prayer books and sold 5—31 adults preparing for baptism, confirmation and eucharist—held 95 services in 11 different places.

Rev. Mr. Hobart says, the reports made in the Churchman of June 25th, and subsequent numbers, of the monies received for the Prairieville mission, by no means embrace the whole result of his labors. "Wherever I have been, a very deep interest seems to have been excited in the progress of the mission. The plan of proceedings we have followed, has been every where commended, as soon as its principles and details were made known, and there is great reason to hope that the Church in Wisconsin, will hereafter reap much fruit from the intelligent approval which has been thus won, of the mode adopted to extend her influence.

Rev. A. Allanson, Southport, June 20, considers the Church permanently established in that place—is in great need of prayer-books, tracts, Sunday school books, and a bell. Not two years have elapsed since he entered upon his duties there.

Rev. A. Humphrey, Beloit, June 30, says, we have determined to begin immediately the erection of a house of worship, relying on the benevolence of our friends in New-York for aid. We ask only \$400. That sum, together with what we can raise here, will complete our contemplated house.

MISSOURI.

Rev. Mr. Minard, St. Louis, June 22.—St. Paul's Church, No. of communicants 96; congregation increasing; the repairs of the street, soon to be completed, will pave the way for still greater increase. In eight or ten years, with a little fostering care, the church, it is hoped, will be free from debt.

Rev. C. S. Hedges, chaplain, Jefferson Barracks, July 5.—The garrison having been removed, his duties of chaplain there cease, but we learn that another regiment, under Colonel Vose, has been ordered up, which will doubtless require his services.

He writes—"A parish has been organized in the vicinity of the Barracks, and efforts are now making to build two chapels within the bounds of the parish during the summer. But we are not able to build any thing more at present than log chapels, such as are suited to the times and place, and I am determined that our little beginning shall not be weighed down by debt, nor do I feel disposed to leave my post of labor and go to distant churches to trouble them for money, and travel from city to city, and spend more money than would build a comfortable church these times. No! we intend, relying upon the blessing of the great Head of the Church, to build our own places of worship,

where congregations can be gathered, and where the gospel can be as sincerely preached, divine worship as fervently offered, and the sacraments as duly administered, as in the beautiful temples of our more highly favored brethren. And after sufficient congregations have been gathered, and the times have once more revived, and above all, when the hearts of the people shall have become renewed and enlarged for the cause of Christ and his Church, then shall we be able, and fully able, to build large and handsome churches."

In 1827, the late General (then Colonel) Leavenworth brought the 3d regiment of Infantry, to the very spot at which Mr. Hedges' is laboring. In three or four weeks log huts were built by and for the men. A hill-side was selected, an excavation made, five parallel ranges of posts, the opposite ones of each pair corresponding in height, the fifth and centre one forming the elevation of the hut, were planted. The upright posts terminated in crotches, in which, parallel to the front of the hut, (40 feet,) strong poles were laid; on these poles cotton wood rafters were pinned; these covered with clay and a thatching of prairie grass over the whole; the sides of the hut were formed of upright pieces, planted in the ground; pinned to the lower horizontal poles, chinked and filled up with clay. The chimneys were formed of layers of sticks crossing each other and filled up with clay; there was not a nail used or a pane of glass. *They did not cost one cent beyond the labor of putting them up.* On Sunday, at 11 A. M., the church call was beat—the colonel and his lady, such of the officers and their families, and of the rank and file, too, as felt disposed, were seen wending their way for divine worship to one of these huts, which realized fully Mr. Hedges' idea of a log chapel, and which stood until the troops were able to build Jefferson Barracks of stone, when cantonment Adams was swept away by the same magic wand that called it into being. Now, we venture to say, that in the bosom of every community interested by a missionary, there are the means of putting up such, or far better temporary chapels, without one cent of expenditure, save that of the labor and materials which can be given on the spot. We hope Mr. Hedges will persevere and ask for nothing from abroad, that he may have the satisfaction, to which he evidently looks forward, of calling out all the energies and affections of his people to a work for which they are manifestly adequate.

Rev. Mr. Hommann, Jefferson City, July 1.—At the urgent request of the vestry, and with the permission of his Bishop, has been interesting his friends at the East to aid in building his church. He has strong hopes of obtaining sufficient to finish and pay for it. Jefferson city, being the seat of government of Missouri, has a large floating population, whom it is very important to reach, and yet impossible to use, to any great extent, for the erection of a sanctuary. Circumstances make it a strong

exception to the general expediency of relying upon home contributions.

Rev. Thomas E. Paine, Palmyra, June 21, 1842.—"The more inquiry I make in this neighborhood, the further I extend my acquaintance, the more deeply am I impressed with the vital importance of having at least two missionaries on the ground to co-operate and to act more as district itinerants, than as settled ministers—one at this parish and one at Hannibal. In this place and Hannibal, and the surrounding county, I can reckon up between fifty and sixty communicants. One isolated minister cannot do the work that is to be done in so large a sphere. I earnestly wish that by fall two active zealous young men would be sent here." The Church will regret to learn that Mr. Paine's want of health will compel him to leave the field before winter.

ILLINOIS.

The Rt. Rev. Dr. Chase, writes from Elgin, August 9.—His spirit seems to revive under the recent change in the plan of operations, and to rejoice, as all Churchmen do, that he has *de facto* as well as *de jure*, the control of all matters in Illinois. The Bishop enjoys a little pleasantry, and says, that "as I am more of a 'missionary' and travel over more ground and know more of missionary affairs than they all (missionaries) together, I hope the Committee will not refuse my *report* though they do my *support*."*

To judge from the record of his abundant labors sent to the office, it is not perceived that its duties will be much reduced, so far as Illinois is concerned. He is now on his Northern tour of visitation. His applications for missionaries are very urgent. "It is high time," he says, "something were done to assist Bishop Chase's diocese. He is not quite dead yet. He is still, with his aged arms, trying to gather in the lambs of Christ, and will continue to do so till his life's end, depending on the arm of God only for his support."

Rev. Charles Dresser, Springfield, June 30, says, some one to aid me in this region would render our united services more than twice as efficient as the effort of either would be separately.

The Rev. G. P. Giddinge, Quincy, July 5, says, "Though the times are unpropitious to build, yet the families have not diminished in number, nor do the spiritual prospects of the Church seem clouded." He speaks of Rushville, now vacant, as a very important station. 25 communicants, a good church edifice, and a living of \$250 or \$300.

* The Committee would line Robin's Nest with eider down, if the Church said so and provided it.

*Rev. John Sellwood, Mendon, June 29, says, "The Spirit of the Lord is at work among the people, and I hope to have the pleasure, before long, of seeing some turning to God with their whole hearts." * * "I have received from the East, for distribution, fifty small prayer books, together with some of our Church tracts. The unknown donor will please accept my thanks. I still stand in need of tracts, especially those on the distinctive principles of the Church."*

Rev. J. L. Darrow, Collinsville, June 28, says, "Our congregations are usually quite respectable, and I believe that there has been a somewhat favorable impression made relative to the Church, in this region, though great efforts have been made, by some, to prejudice the public mind against us."

Rev. Samuel Chase, Robin's Nest, June 28, says, "Every day's experience forces upon my mind the importance of an early occupancy of the ground by Church missionaries. The facility with which the services of the Church are introduced, and the eagerness manifested to become familiar with them, argue a reaction of mind in favor of a more substantial and less evanescent mode of worship, than extemporaneous effusions afford."

The above abstracts consuming more time in their preparation, than copies of the reports themselves would have done, will be found to convey enough to keep the Church informed of the doings of her missionaries. The southern reports were published in the August number.

All future reports from the missionary field are to pass through the Bishops. The Secretary and General Agent therefore respectfully renews his request, that the Spirit of Missions may be supplied by those in the field, the Rt. Rev. Fathers and Rev. Brethren through them, with missionary intelligence.

A Bishop writes—"Intelligent pious interest in the exact facts of our religious condition is Income, the only steady increasing Income,"—let then such facts be furnished.

FOREIGN.

REPORT OF A VISIT OF THE REV. H. SOUTHGATE TO THE SYRIAN CHURCH OF MESOPOTAMIA, 1841.—*Continued from page 251.*

I am induced to say a few more words on the spiritual state of the Syrians, after which I shall be prepared to propose a definite plan for our mission among them. I have nothing to do, at present, with the vast variety of subjects which will be noticed in the more extended survey that I am now preparing. I have confined myself, in this report, to those points which bear most directly and practically upon our immediate work, and have stated upon such points, as I have adduced, the gene-

ral results of protracted investigations, of which the several steps will be found in my view of the Syrian Church. I shall then have occasion to dwell at length upon its constitution and ministry, its doctrines, its civil state, and to detail the incidents of my intercourse with its patriarch and clergy. You will find, however, in this brief report, the substance of what I have to say upon those subjects in which you are immediately concerned, and enough, I trust, to show the chief grounds and objects of our enterprise. While I am anxious to give such time and labor to my full report as to insure accuracy, I am also anxious that our work should begin as early as possible, and have, therefore, added to what I wrote you immediately after my return, this brief sketch of the wants of the Syrian Church, from which you will learn what we have to do, and will be prepared to contemplate the plan of operations which I have to propose.

You will have noticed that my report, thus far, has been chiefly under two heads; *intellectual wants and spiritual wants*, the want of common education and the want of *religious instruction*. These two objects, which comprise the entire object of missionary operations wherever they are carried on, present the whole extent of benefits (under God) we have it in our power to bestow upon the Syrian Church. I have spoken at large upon both heads, but I feel that I shall not have said enough upon the latter subject, without presenting it in still another point of view.

Upon what is it, I would then ask, in order to bring the subject at once before our minds, upon what is it that our Syrian brethren rest their hope of salvation, and into what *practical* errors have they fallen upon this point? Their great error is, that without holiness man may see the Lord; that a faith proved to be dead by the apostle's judgment, since it works not by love, and is not shown by works, may yet save the soul. Their dependence is upon something out of themselves, but not upon Christ. They reckon most rightly, that they are made members of the Church of Christ by baptism, but they do not reckon "that they are buried with Him by baptism *into death*, that like as Christ was raised up from the dead by the glory of the Father, even so they also *should walk in newness of life*." They seem to know nothing of that "law of the Spirit, of life in Christ Jesus, which makes us free from the law of sin and death;" or of "that spiritual mindedness which is life and peace;" or of "walking after the Spirit;" or of "having the spirit of Christ, without which we are none of His;" or of "that spirit of adoption, whereby we cry Abba Father;" or of the difference between the "natural" and "spiritual" man, or of being "created anew in Christ Jesus;" or of "setting the affections on things above, not on things on the earth;" or "of the fruit of the Spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance;" or of that holy confidence, by

which "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

These traits of the life of God, without which religion is a form without a power, seem never to be contemplated among the Syrians. Their liturgy is full of such instruction, but it is a dead letter to them. Their clergy never preach it. You never hear of such things in conversation with them. What then is their hope? Upon what do they depend for salvation? For man will not rest without some dependance. It is this: Take the life of a Syrian and you see at once what his stay and hope are. He is made a Christian by baptism. At a certain age he partakes in the Sacrament of the Lord's Supper. Before the Sacrament, he confesses to his priest and is absolved. If he has any great sin to allege against himself, he performs a penance for it by fasting and alms, reading *pro forma* a certain number of chapters in the Bible and saying a certain number of prayers, (*pro forma* I say, because both the Bible and the prayers being in the ancient tongue, he understands neither). All this is done apparently without the least idea of a "godly sorrow working repentance to salvation not to be repented of." The forms are good. They are intended by the Church to be an accompaniment and expression of, not a substitute for, "that sorrowing after a godly sort," that "carefulness," that "clearing of ourselves," that "indignation," that "fear," that "vehement desire," that "zeal," that "revenge," which are the signs and marks of a true repentance. In this as in the whole circle of religious duties, the husk is retained, and the kernel gone, the candlestick is in its place but its light departed, the beautiful casket untouched by the moth and rust of ages, but its treasure stolen away by ignorance and superstition.

It is thus that a Syrian Christian lives, while all the intervals of his life are filled up with covetousness and self-seeking, with all absorbing thoughts of the world and no thoughts of heaven, esteeming deceit and fraud, lying and intemperance, no sins; for though intemperance is not, so far as I have observed, widely prevalent, it is not unknown, even among the priests. Often as I have travelled over their fertile country, or have come, as the sun went down, to their quiet villages, or have joined in the worship of their Church wherein I saw no profane adoration of the host, or worshipping before pictures, or other vain and trifling ceremonies, or have sat with their patriarch and bishops, tracing in their faith the lines and lineaments of the old church Catholic, has my heart warmed within me at the thought of what they might be, and may yet be, in the cause of our common Christianity, what a noble profession they might witness to the world, and what a high and holy part they might bear in the warfare against the armies of Satan. As often too has my hope been chilled, when I saw how far they are from the light and life of religion, how tame and cold and dead is their conception

of the privileges and duties of a christian, how content they are to travel through life, without an effort for Christ or holiness, and how dangerously they rest upon forms and rites from which the breath of the Spirit has departed.

I will say no more upon this subject. You see, my dear brother, what the Syrians are, and what, by the blessing of God, they may be. You see how far they have departed from the simplicity of their early days. You see that while they have retained a faith which bears most of the marks of all which is ancient and primitive, they have lost that which gives to a right belief its value and saving efficacy. This is the appeal which ought to come home to us. Is it nothing, that they have with us a faith so pure, a worship so uncorrupted? And is it not every thing that they have not yet what God in his mercy has restored to us, the living power of religion, that pearl of great price—faithful preaching, the word of God in their common tongue, the lights of knowledge, human and divine, and all the good fruits of these blessings? And can we stand and look on, and see a brother in such a want, and not put forth our hand to clothe and feed him? Is there one among us who can coldly turn away from such an appeal because that brother is afar off, and speaks another tongue, and has no claim of kindred or country upon us? Is he not of the household of faith? Has not Christ died for him? Must he not rest, if he rests safely, upon that Rock where our own hopes repose? And if he has forsaken that Rock and is building upon the sand; if he has left the fountains of living water, and is hewing out to himself cisterns, broken cisterns, that can hold no water—is it for us to leave him there till his house falls before the wind and the tempest, or he poisons himself at his own streams? Or is it ours, with a brother's faithfulness and more than a brother's love, to take him by the hand and lead him back to the sources whence his fathers drank and the Rock where his fathers built? Is it ours to refuse this, or will some cold speculator rise and say that we have not the strength for this duty, or that we have wanderers from our own flock to look after, or that others are better able than we? *He* is able whose trust is in the Lord his God. I have not asked for great means or for many men. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

"The liberal soul shall be made fat, and he that watereth others shall be watered also himself." If others are more able, others will not do the work. Our mother Church of England looks to us to take this for our share of what is to be done in those lands. She will labor with us side by side, but will not take the whole burden upon her shoulders. *She* will go to the Chaldeans, *we* to the Syrians. I have now before me letters which show that she is farther advanced than we, and probably before this reaches you, her messengers will be on their way. Shall we lag behind, or shall we do our part? I have nothing

remaining but to set before you what we have to do, to present a plan of action, to name our stand points, and then to leave it to the Committee and the Church to determine their duty and to perform it. May He in whose light we see light, guide you to a right decision and maintain you therein, directing us in all our doings with his most gracious favor, and furthering us with his continual help! To him alone be the glory forever and ever. Amen.

ADDRESS TO CANDIDATES FOR ORDERS, IN BEHALF OF THE
EASTERN CHURCHES, BY REV. H. SOUTHGATE.

Constantinople, May 3, 1842.

BRETHREN—The state of our Missions in these lands demands that some one should speak. There are few of us to plead our cause,* and yet it must be plead. The time demands effort. Who is there to make it? We are a small and feeble band, and no one comes to our aid. I will speak then, at least in behalf of the field which lies under my own survey. I pray you, brethren, lend me an attentive ear.

From this royal city, once the chief seat of christian power, now the sojourning place of the successor of the Caliphs, the eye of the observer wanders over vast realms where the light of Christianity once shone with a clear and pure ray, but which is now covered with the shades of a sombre twilight. We know not yet whether these shades will gather into darkness or break forth into returning day. We hope it is the *morning* twilight, but it is the hour of fear and doubt. We do not see Christianity on the whole, rising in purity and power, although we see here and there a new light breaking upon the darkness of ages. The mass is still inert, and we know not whether its tendencies are most to life or death. The age and the common expectations of men would teach us to hope, but we may yet see these churches pass through a deeper darkness before light appears. There are strong downward tendencies which make us fear for the future. Infidelity is increasing throughout the land, and especially where knowledge without religion begins to increase. The learning of Europe is brought into closer and still closer contact with Eastern minds, but it is an unsanctified learning, a false and pernicious progress, with all the arts of civilization without its virtues. It is a learning which has made the writings of Volney more familiar to its votaries than the works of Christian sages. The poison is spreading wider and wider, and sinking deeper and deeper into hundreds of youthful minds. It carries with it, wherever it fastens, a contempt for things sacred, a doubt of truths which have always commanded, in these lands, at least, a general though an unenlightened assent. Unfortu-

* The American Episcopal Church has three clergymen among the Eastern Christians, each a solitary laborer in his own sphere; one at Athens, one in Crete, and one at Constantinople.

nately the Eastern Churches are not alive to their danger, and no effectual resistance is opposed to the gathering tide. Supineness or intrigue, ignorance or the want of a due appreciation of the truth of Christianity, have, in too many minds, taken the place of a living and active faith. The evil increases, while the multitude are destitute of that religious instruction which can alone enable them to stand against it. This remark brings me to another point of still more painful interest.

1. The Eastern Churches have not, as they now are, the power to resist the inroads of infidelity. They have not the living power of truth deeply and abidingly felt and showing itself in active effort for the cause of Christ. This is, in itself, a want more to be lamented than all other calamities; it is, indeed, the source and occasion of all. There is no one of the Eastern Churches which exhibits the fruits of a living faith. There is no one which is making inroads upon the kingdom of darkness. There is no one which, as a body, puts Mohammedanism to shame by the light of a holy example. Christianity is not accumulative in these countries. It is not like a burning and shining light, or a city set upon a hill. This deplorable state may be owing to several causes combined. It is owing, in part, to the general ignorance of the clergy; in part to the *practically* erroneous views of multitudes with regard to the value of confession, of the invocation of saints, of abstinence from food, &c.; in part to their great ignorance even of the first truths of christianity; in part to the want of education by which the minds of the mass are kept in a low, unreasoning state; in part to the depressing influences of civil oppression; and in part to still other causes, especially the want of authorized translations of the Scriptures in the modern tongues, the want (generally) of faithful, practical and instructive preaching, and the want even of a knowledge of their own liturgies. All these causes, acting with combined power, are enough, and more than enough, to quench the pure light in any portion of the Church of Christ. The effects in these lands present a picture of spiritual destitution, sad indeed to contemplate. They utter a voice that ought to reach every ear and heart of Christians more highly favored.

2. Would that these were all the evils under which the Church of Christ in these climes groans in bondage. Calamities come not single, and too often one calamity produces another. Eastern Christians often acknowledge that they are visited with the curse of Mohammedanism for their sins. Whether the cause be this or not, they *are* visited with the curse, sorely, terribly visited. For a time we hoped that Mohammedanism was assuming milder features under the influence of a gradual reformation. This hope, in my own mind at least, is dying away. Every thing indicates that the government and people are reverting to their old state. The idea of regenerating Turkey under the sway of Mohammedanism, has proved a fallacious one. Mohammedan bigotry was never shaken in the minds of the

multitude, nor have the Christians received permanent advantage except by the destruction of the Janissaries ; and this was an act not intended for their benefit, although it has proved a blessing to all. Had Sultan Mahmoud lived, the cause of reformation would, at least, have had a longer life. But he has gone, and with him the soul of reformation has departed. What was done immediately after his decease, (in which appears pre-eminent the *Khalti Sherif* conferring security of life and property upon the people,) was only the posthumous effects of his influence, the rolling on of a wave which he had set in motion. The effect has now ceased, the arm of the agitator is still, and the scene of active change which he created is settling down into death-like repose. Old influences and old habits are returning. Old prejudices against christians, native and foreign, are reviving. Those who were the active agents in reform are unmoved, and those who have succeeded them in power are men notoriously of the old stamp. There is no hope, not a spark of hope, that the state of the christians will be ameliorated by Mohammedanism. Their prospect, on the contrary, is daily growing more dark, and the future may bring the last severity of God's love in permitting them to be crushed and ground to the dust till they return to Him that He may have mercy upon them.

I know that these views are not in accordance with much that has been written. I know that a great effort has been made to create a different impression in Europe, and that that impression has been conveyed to America. But if you observe the reports that now go from this country, you will find in many of them an altered tone. Great interests are still supposed to be involved in maintaining the integrity and independence of the Turkish government, for upon this the delicate question of the balance of power in Europe is believed to rest, and many undoubtedly will cling to the hope of regeneration while there remains, to sanguine minds, the least ground for hope. But the christian observer has only to deal with facts as they are, to trace the workings of God's providence in the existing state of things, uninfluenced by human theories, and least of all by the motives of political ambition. What advantage, then, has Christianity gained by the recent movements towards reform? Christians have been relieved from much civil oppression. Life and property have been rendered more secure. But these blessings have been temporary, (they are already ceasing,) and at the best they were confined to a small portion of the country, and nowhere has Christianity reaped any distinctive advantage for itself. The odious tribute which it pays for its existence has not been relaxed. The cruel decree which forbids a christian church to be built has not been repealed. It is a tolerated religion, and no more. Mohammedanism can never be the friend of Christianity. This must increase, that must decrease.

3. It is an opinion, which sooner or later forces itself upon the mind of every attentive observer, that the revival of Christianity must precede the downfall of Islamism. Its present state, alone, keeps Mohammedanism in countenance. That false religion is evidently waning, and if Christianity could once shine upon it with a pure, unclouded beam, it would shrink and die.

4. At the same time, a change is evidently taking place in the position of Eastern Christianity. There has been, especially within the last few years, an unprecedented interest in the state of the Oriental Christians. There is now no considerable government in Europe which has not turned its attention to them. Their interests have become a new element in every great Eastern question, and every one of the great powers is, in one way or another, acting with reference to them. Every movement portends a great change in the relative position of Eastern Christianity, and the two most prominent powers in these movements are Popery and Protestantism. France is at the head of the Papal movements, and England is becoming more and more the acknowledged champion of the opposing interests. Eastern Christians are universally looking to one or another of the Christian powers of Europe for protection and deliverance, and the whole East appears as if it were shortly to become the battle-field between primitive Christianity and modern corruptions.

5. The action of these two influences upon Eastern Christianity, is very different. The effect of the Papacy is here, as every where, to divide and to destroy; the object antagonist, to strengthen and purify. We wish to see these Churches rising in knowledge and purity; Popery wishes to see them amalgamated with itself. We wish to save them from schism; Popery has already created a schism in nearly every one of them.

6. On the whole, every thing portends the oncoming of great events. The question as to the fate of these Churches, is one of absorbing interest, and is rapidly approaching its decision. It is a question between pure and corrupted Christianity, between Truth and Infidelity, between the downfall and the duration of Mohammedanism.

7. Amidst these interesting prospects, what is our own agency? What part are we taking? What do we propose to do? We have a solitary clergyman in the field which promises to become the scene of such great wants. There should be *immediately* three others, and this number, within a few years, should be greatly increased. As it is, there is no provision for present wants, no preparation for the future. There is not one now ready to offer himself to the work, while a harvest is perishing from our hands for want of reapers. I am told that there are two in the Church who have these fields in distant prospect. From another quarter—one of our principal theological seminaries—I hear that there are none of its members contemplating

the work, while at this moment there should be two laborers here, ready to go Eastward. I have been so strongly and earnestly importuned to go in that direction myself, that I have found it difficult to determine what to do, but it seems to be the will of God that I should remain here. My health has suffered severely, through multiplied labors, and yet I cannot, at any moment, but look upon important work which I am leaving undone. Both the mission in this city and that to Mesopotamia, are at present upon my weak shoulders. I cannot sustain them. There is more to be done *here*, than I can well accomplish, while appeal after appeal has come to me from Mesopotamia, which I cannot resist. Half of my time, therefore, is given to that country, and half to this city, while either field might, at this moment, consume all the energies of two men. I retain hold of Mesopotamia, in the hope of relief, for a more promising field I do not believe can be found in the world. For proof of this I must refer you to what I have elsewhere written, and what I shall yet write. I have just appealed to the Committee for a clergyman and a physician for Mesopotamia. Will any one listen to the appeal? *Or shall the field be abandoned?* My present communication is addressed to Candidates for Orders, in the hope that they will be induced to consider the peculiar situation of these churches, and the great need of faithful men. But our present want demands one from the ranks of the clergy—one ready to answer this appeal *now*. Is there no such one who will read these hasty lines, and who will present himself in this city the coming fall, prepared for Mesopotamia? He should, if possible, be in Priest's Orders, practically acquainted with systems and branches of education, and, as his work is that of a pioneer, it will be better if he is a single man, but I do not mention these conditions as indispensable. It is, first of all, important that he enter the work with right views, not to pull down, but to build up; not to denounce, but to pity and help; not to amalgamate with error, but yet to be patient with it, to make due allowance for it, and to hope to dispel it, not by a lightning stroke, which would destroy good and bad together, but by the sweet rising of the Sun of Righteousness driving away its mists and illuminating with heavenly beams the altars on which it is enshrined. Is there no one to come with such hopes and views, or shall the work die by neglect and delay? In hope of a favorable and hearty response, I am, brethren,

Yours in the faith and service of the Gospel.

EXTRACTS FROM REV. DR. SAVAGE'S JOURNAL OF A VISIT TO THE GOLD COAST.—*Continued from page 153.*

Dix Cove, Wednesday, 14th October.—Had an interesting conversation with the man whose house I occupy. He has manifested from the first much good feeling, and always listens attentively to my instructions.

I began by asking him what he thought of the message I had

brought. He replied, "I begin to feel afraid." Of what? "Of God." And how is your heart? "Bad"—"bad"—"that palaver you speak last night make me begin to fear." In the lesson (a part of the 12th chapter of Luke) were these words, upon which I dwelt with much feeling, "And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear Him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him."

"I begin to think I am doing wrong to have so many wives. I have three, but my heart tells me that it is wrong to have more than one."

This seemed to be purely the exercise of his own mind on this point, for I had never made any allusion to polygamy in all I had said. It is a subject that requires great caution when presented to the mind of the African. To require an abandonment of the practice before the heart is really changed, is worse than useless. I have confined myself to the plainest truths of the gospel, endeavoring to present them in such a manner that they shall bear directly upon the heart and conscience.

Does your heart tell you, that you really sin in having more than one wife? continued I. "Yes," was his prompt reply. "But," after a pause, "what can I do with them?" "I *can't* tell them to go away when they have made me no trouble. How can they live, 'spose I send them away?" The only reply that I could give, was, that if it were right for him to send them away, and he should do it because he thought God required it, God would take care of them. I have no reason to believe the man's heart really changed; till it is, to enforce so trying and self-denying an act, would be like "putting new wine into old bottles." It is at times a question of great difficulty; and where a man has many wives, and children by them severally, one not easily solved. "How can they live?" is not only a difficult but affecting question, where there is, as we have known, much parental affection.

This man is acknowledged to be the mildest and best man in the town. I have found no one that speaks aught against him. I asked him what particular sin his heart condemned him for? "Why I don't do any thing wrong. I don't steal nor lie, but my heart tells me that it is wrong to have more than one wife—and that I ought to serve God. I know that all the customs of my country are wrong altogether."

I then began to particularize, knowing what sins his race are most addicted to. I found that, among other things, he was in the habit of profane swearing, but seemed not to attach the slightest sin to it.

Do you pray to God at night on going to bed, and rising in the morning? "No—I do'nt know how to pray; if you will tell me how, I will pray."

Well, said I, think now, what one thing do you want God to do for you? "I want him to give me that new heart." And

can you not ask him for it? If you do not, he will not do it. "Yes, I will ask him," was the reply with some warmth. Well, if you do so in a proper manner, that will be *praying* to God. A new idea seemed to strike upon his mind. He knew what prayer was. I then told him that if he would be truly sorry for his sins and earnestly seek a new heart, he must beg God for his Spirit, of whom he had heard me often speak.

Do you not want your wives, and children, and friends, and countrymen, all to be saved? "O yes," was his quick reply. Well then, will you not pray to God for them—beg him to give them repentance and new hearts? He did not now seem at a loss to know what to pray for, and I thought I could see, as I spoke, an expression of fixed resolve becoming more and more visible upon his countenance.

Wednesday, Nov. 11th.—The small-pox, it is said, has appeared in a neighboring town. I first heard of this disease far below Cape Coast. It has been gradually making its way towards the windward. It has at different periods proved very destructive among the natives,—while I was at Cape Coast, many had died with it. A fetish celebration has been held to-day to avert this direful scourge. A declaration has been made by the head fetish man, that the alligators in the lagoon near the town, which are objects of worship, must be fed. If this be liberally done the disease cannot approach, but, if not, they may expect to fall its victims. To-day, therefore, they have been paying their devotions to this, their "*creeping god*." A crowd of women and children proceeded to the bank of the lagoon under a wide-spreading tree, chanting a song. One bore a bowl of maize prepared with palm oil, on the top of which was a fowl's egg—another a white fowl—a third a pot of bamboo wine, and a fourth a bottle of Brazilian rum, vulgarly called here "*augur dent*," "*aqua dent*." All assembled, one, at the direction of the fetish man, called to the alligator by name—"Nana-peah!"—"Nana-peah!" The large reptile soon emerged from the water, and approached the spot where stood the woman with the egg, fowl and rum, as the propitiatory sacrifice. The egg and fowl were taken from the hand and quickly devoured, when the *aqua dent* was poured upon his head, the hideous creature calmly receiving it, as if conscious of its design and his due. During the performance of the act, they sang and addressed him thus—"We serve thee, Nana-peah." "We put our trust in thee." "Keep off this bad sickness from us." "We feed thee," &c. As he retired into the water the whole crowd seemed to unite, as one, in a song of praise to this four-legged god. They then paraded about the town singing and professing their devotion. "We serve Nana-peah." "We trust in him." "Feed him and he will protect us."

This ceremony was repeated at night when the prepared maize, and the "bamboo wine," (juice of the bamboo fermented,) were given.

[TO BE CONTINUED.]

INTELLIGENCE.

FUNDS FOR DOMESTIC MISSIONS.—The Domestic Committee regret that they are still without funds to discharge their obligations to missionaries, up to 1st July past. Will not Churchmen make special contributions, in this emergency, to meet it? An exhausted treasury, and unfulfilled engagements, operate very much against the efforts of our Bishops to fill up vacant stations. Within the past week, one of three, whom Bishop Kemper, in his late visit, prevailed upon to give their first love to the West, has been compelled to change his plans and remain; because the Committee could not send him!

SPIRIT OF MISSIONS.—The Secretary and General Agent of the Domestic Committee, finds himself at present charged with the business department of the Spirit of Missions. 4000 copies are circulated, 1000 of these to the Bishops and clergy, without charge. The claims against it amount to \$1200, and its claims against subscribers to not less. He does not like to look tradesmen in the face and tell them that *Churchmen are delinquent*, and therefore he cannot "render unto Cæsar." The revival of a *missionary spirit* may result from finding a place in our hearts for the "*Spirit of Missions*," if we pay for it. Please remit to the editors, No. 281, Broadway.

CRETE.—We have been favored with the following extract from Mrs. Benton's letter to her father, dated Canea, Isle of Crete, June 2d, 1842.

"I am quite as well as I can expect, with the fatigue I am obliged to undergo daily, as we have a large school, and no teacher but Mary and myself in the girls' department. We have 70 in daily attendance of the girls, and over 250 of the boys. I have three girls in our family, and rejoice very much in the progress they are making; they assist a good deal as monitors already, and I trust in time to make them good teachers, if I am spared to do it. Mr. Benton has several protege schools in different parts of the island which he supplies with books and advice, and one that he partly supports, so that our prospects are truly pleasant, and becoming daily more encouraging; and we only want more zeal and love for the souls of our fellow mortals, to make us happy and thankful that we are permitted to do so much in the furtherance of the gospel promise, but the Holy Spirit can alone perfect the fruit whose seed we are but sowing on a dry and thirsty ground."

ATHENS.—Recent intelligence from Athens announces the safe arrival of Miss Mulligan, who, it will be remembered, left here in April last. It was a source of much delight to Miss M. to be permitted to reach *her home* prior to the usual sum-

mer vacation in the schools, and thus to enjoy for a season the society of their interesting Greek family, previous to their separation. Mr. Hill intended to improve the weeks of vacation in travelling with Mrs. H. for the benefit of her health, which has for some time been very delicate. They propose resuming their labors at the usual season, and have, from present indications, every reason to look for as great a degree of popularity and as extensive means for usefulness, as their schools have at any time enjoyed.

AFRICA.—Letters have been received from Cape Palmas, under dates 20th and 21st May, conveying the sad intelligence of the death of Miss Coggeshall, one of the teachers recently appointed to that Mission. Miss C. sailed from this country in January last, in company with the Rev. Mr. Payne and others, arrived out in safety, and entered upon her duties with a fair prospect of great usefulness in that field of labor to which her heart was given. On the 23d of April she was seized with the acclimating fever, and on the 4th of May died.

The following extracts from letters communicating the above intelligence, give some particulars relative to this afflictive dispensation.

Rev. Mr. Payne, speaking of Miss C., says, "She died as she had lived, during our short acquaintance with her, a calm, devoted Christian. Had she lived, she would no doubt have been eminently useful in a department of the mission for which she was eminently fitted. But 'God seeth not as man seeth,' and should we, can we murmur at His dispensations, who so surely loves his own cause and makes 'all things work together for good to them that love Him?'"

*The Rev. Dr. Savage remarks, "The Mission feels deeply the loss of Miss Coggeshall. She filled an important place in the female department, and that with much promise. Her desires to do good were so simple, and her views of the way and manner in such Christian subjection to the experience of others, that we could but anticipate much good to the mission from her labors. She has left upon the minds of all a conviction that she was a woman of no ordinary attainments in divine life. The influence of her piety was felt and acknowledged in her short intercourse with the children and others. It was apparent to all that she daily walked with God, and had her conversation in heaven. We view in her death a *free will offering* of herself to God, and who shall say that it is not 'well pleasing in His sight?' She has gone, and we doubt not, to a higher and a nobler sphere of action. May this dispensation be sanctified to us all."*

SERMON BEFORE THE BOARD OF MISSIONS.—Owing to Dr. Vinton's temporary absence from Boston, his sermon before the Board, in June last, was not received in season for the present number of the Spirit of Missions; it will appear in the next.

☞ The Treasurer of Emmanuel Church, Delaware, should have been credited in the July number of the Spirit of Missions, with \$20 instead of \$2, as the contribution of that parish to Domestic Missions.

☞ Secretaries of Diocesan Conventions will confer a favor upon this office by sending to it a copy of their journals for 1842. Those of New-York, New-Jersey, Pennsylvania, and Maryland, have been received.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from July 15th to August 15th, 1842.

DIOCESE OF NEW-HAMPSHIRE.		
Hopkinton, St. Andrew's Ch.,	\$10 91—	\$10 91
DIOCESE OF MASSACHUSETTS.		
Boston, St. Paul's Ch., Miss. Assoc., for Logansport, Ind.,	113 10—	113 10
DIOCESE OF CONNECTICUT.		
Hartford, Christ Ch., (a deceased member,)	300 00	
Middle Haddam, Christ Ch., (Ladies' Sewing Circle,)	12 50	
Stamford, St. John's Ch.,	40 00—	352 50
DIOCESE OF NEW-YORK.		
Brooklyn, St. Ann's Ch., (for church at Flint, Mich., \$10;)		
(for church at Bangor, Me., \$20;) (for church at		
Tuscaloosa, Ala., \$52,)	168 00	
" Calvary Ch.,	10 50	
College Point, St. Paul's Ch., (for Prairieville, \$20,)	32 50	
Fort Hamilton, St. John's Ch., (for Kemper College,)	25 00	
Fishkill, St. Ann's Ch.,	35 10	
Hampton, Christ Ch.,	3 70	
Jamaica, Rev. W. L. Johnson, (for Logansport,)	4 00	
New-York City, Christ Ch., a lady,	1 50	
" " Epiphany Ch., (Juvenile Miss. Society,)	6 56	
Westchester, St. Peter's Ch.,	24 75	
Miscellaneous.—Mr. Nichols, Sing Sing, \$1; Samuel Hoffman,		
New-York, \$5; W. B. T., \$1; Cyrus Curtis, Hudson, \$10;		
R., New-York, \$3; H., \$1 75; (for Logansport, \$2,) from		
a custom-house clerk, New-York, \$21; a friend, \$6,	50 75—	362 36
DIOCESE OF NEW-JERSEY.		
Elizabethtown, St. John's Ch., a member,	1 00	
Paterson, St. Paul's Ch., Sunday school,	3 00	
Miscellaneous.—A Friend to Missions, \$100; Mrs. Wright,		
Newark, (for Jubilee College, \$5,) \$10; J. T., Paterson, \$5,	115 00—	119 00
DIOCESE OF PENNSYLVANIA.		
Bristol, St. James' Ch.,	8 16	
Philadelphia, All Saint's Ch., Sunday school, for Prairieville,	10 86	
Miscellaneous.—M., Philadelphia,	25 00—	44 02
DIOCESE OF MARYLAND.		
Miscellaneous.—Dorchester co., T. J. H. E.,	5 00	
Alleghany co., Cumberland, Emmanuel parish,	15 00—	20 00
DIOCESE OF DELAWARE.		
New-Castle, Emmanuel Ch.,	10 00—	10 00
DIOCESE OF VIRGINIA.		
Fairfax co., Alexandria, D. C., St. Paul's Ch., a member,	10 00	
Norfolk Co., Norfolk, St. Paul's Ch., a lady,	10 00—	20 00

DIOCESE OF NORTH-CAROLINA.		
Miscellaneous.—Rt. Rev. Bishop Ives,	10 00—	10 00
DIOCESE OF SOUTH-CAROLINA.		
Charleston, St. Peter's Ch.,	18 75—	18 75
DIOCESE OF MISSISSIPPI.		
Woodville, St. Paul's Ch.,	14 62—	14 62
DIOCESE OF MICHIGAN.		
Marshall, Trinity Ch., (a missionary station,) half,	2 50—	2 50
DIOCESE OF ILLINOIS.		
Quincy, — Ch., (a missionary station,)	5 00—	5 00
ARKANSAS.		
Pine Bluff, — Ch., (a missionary station,)	1 00—	1 00
WISCONSIN.		
Milwaukee, St. Paul's Ch., (a missionary station,)	5 50—	5 50
Total,		\$1109 26
(Total since June 15, 2 months, \$1590 62.)		

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from the 15th July to the 15th August, 1842.

NEW-HAMPSHIRE.		
Hopkinton, St. Andrew's Ch.,	\$10 91	
Portsmouth, St. John's Ch., Female Miss. Soc., for Africa, \$15; Foreign Missions generally, \$10,	25 00—	35 91
MASSACHUSETTS.		
Boston, St. Paul's Ch., Miss. Association, \$387; do. for Africa, \$10; Sunday school, part of ann. sub., for support of four children in Africa, \$40; a few ladies, for Africa, \$20,	457 00	
Roxbury, St. James' Ch., Sunday school Miss. Association, for support of two children in Africa,	20 00—	477 00
CONNECTICUT.		
Greenwich, Christ Ch.,	10 00	
Hartford, Christ Ch., part of monthly collection,	45 40	
Middle Haddam, Christ Ch., Sunday school, for Greece, \$2 63; do. Sewing Circle, for do., \$6 25; do. do. for Africa, \$6 25,	15 13—	70 53
NEW-YORK.		
Brooklyn, St. Ann's Ch., \$575 17; Youth's Miss. Association, Sunday school, No. 1, for education of a pupil in Greece, \$100; Sunday school, No. 2, general, \$23 47,	698 64	
New-York, a Friend to Missions of the Episcopal Church,	4 00—	702 64
PENNSYLVANIA.		
Philadelphia, St. Paul's Ch., Missionary Association,	66 16	
Wilkesbarre, St. Stephen's Ch., teachers and Sunday school scholars, 1st semi-annual payment for education of a girl in Greece for five years,	40 00—	106 16
MARYLAND.		
Nangemoy, Mrs. Sarah Dyson, for Africa,	5 00	
Prince Frederick, — — —, for Africa,	12 50—	17 50
VIRGINIA.		
Spottsylvania co., Fredericksburg, St. George's Ch., \$13; for Syrian mission, \$5; Mrs. E. Storke, for Africa, \$5,	23 00—	23 00
SOUTH CAROLINA.		
Charleston, St. Peter's Ch., offerings, (one half,)	18 75	
St. Stephen's Chapel, Missionary Society,	6 65	
St. Paul's Ch.,	25 00	
St. Philip's Ch., for Texas, \$40; for Africa, \$50; for Mardin, \$10,	100 00	
St. Michael's Ch., \$33; for Africa, \$3; for China, \$3,	39 00	
St. John's Island, St. John's Ch., Mrs. B. B.,	5 00—	194 40
MICHIGAN.		
Marshall, Trinity Ch., (one half,)	2 50—	2 50
Total,		\$1629 64
(Total since 15th June, \$3928 53.)		

The Spirit of Missions ;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

OCTOBER, 1842.

No. 10.

ANNUAL SERMON BEFORE THE BOARD ;

PREACHED AT ST. GEORGE'S CHURCH, NEW-YORK, JUNE 22, 1842,
BY THE REV. ALEXANDER H. VINTON, M. D., RECTOR OF ST.
PAUL'S CHURCH, BOSTON.

2d Epistle to CORINTHIANS, 6th chap. 13th verse.

" Now for a recompense in the same, be ye also enlarged."

THROUGH the course of remark preceding the text, the apostle had aimed to exhibit the power of the gospel, as it is seen both in the quickening of the spiritually dead, and in the fruitful workings of its grace in the hearts of the regenerate. He cites the example of the ministry, and of himself as the special chief of the ministry, in order to illustrate the subject in such a way as might come home to the businesses and the bosoms of his brethren of Corinth,—endeared to him by the bond of spiritual paternity,—his living epistle, signed with the autograph, as they were sealed with the grace of his ministration,—in a word, his other self.

What the gospel could do in the process of its restoring work, they might familiarly witness in him, who was in labors so abundant, in trials so enduring, and in all manner of affliction so patient, and withal triumphant. An apostle he was indeed to them, for it was in their behalf he had both breasted the surges of persecution, and stood upright amidst the receding underflow of private malice, of inward and spiritual conflict, and disquiet and fear. An apostle he was to them, for he not only discharged his commission, but made it effectual. In the spirit of a large benevolence, he counted self-sacrifice no loss. He was only obeying a gracious instinct ;—he was only submitting to the sway of that divine life that was begotten in him, and overruled his nature, when he wrought so vehemently for Christ, and travailed so painfully for immortal souls. His love was for his Master—his holy ambition was for the salvation of men. The former was gratified by the simple laboring for Christ ; his ambition could be filled to the measure of satisfaction, only by witnessing his large success in the conversion of sinners. It was in this spirit that he cried out to the people of his charge. " What

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is our glory and crown of rejoicing? Are not even ye in the presence of Christ, for ye are our glory and our joy?"

And as an expression of the same feeling we interpret our text: "Now as a recompense in the same, be ye also enlarged."

It is, as if he had said, "Oh, ye Corinthians, our mouth is open to you; I cannot refrain from recounting the trials, and afflictions, and acts of self-denial, your conversion has cost, and while we do so our heart is enlarged. I feel my bosom swell with the urgency of increasing love as I remember the distinguished signs by which Christ has marked you for his own, and charged me with the weighty errand of his ambassador to you. I utter no murmur at my trials for you. I can endure all things for the elect's sake. I only ask that I may not have labored in vain. I only demand to see the unequivocal token of your piety. The single recompense I seek is a responsive sympathy for Christ, a largeness of love for others, a zeal like that which bought and ministered to you salvation. Be enlarged then—be enlarged in your aims and endeavors for Jesus Christ, and let nothing short of the full success at which he aims, bound the scope of your holy enterprise for him."

Now, because we know so well that St. Paul longed supremely for the spiritual prosperity of his several flocks, and because, in the case of the Corinthians, he makes the test of their piety to consist in the largeness of their zeal, and beneficence, toward the work of spreading the gospel, I have chosen these words of the great apostle, as exhibiting the true basis of the missionary enterprise, and expressing in a phrase the essential character of the missionary spirit. I am well aware, indeed, that to this audience of the Church's deputation, whose solemn assembling argues their profound familiarity with the missionary work, both in its comprehension and its details, a discourse that should deal with the principles of the cause, might be deemed too elementary and remote from use. Yet, we observe that counsel is always more wise, when it decides by the determination of a first principle, and union has a less equivocal value when we are sure we occupy a common footing, and practice is more vigorous when it returns often to the source from whence it drew its life.

Spiritual as is this high vocation of the Church, and sublimated as in this behalf the character of her servants must be, yet her responsibility is to be determined in the manner of the severest logic.

If her duty is not derived by necessary inference from first principles, then she has no duty. And we may add, moreover, that that which is the standard, is likewise the measure of her duty, so that by the light of one divine principle of truth, she and all the children of her household, may not only discover the subsisting obligation, but may survey it too, in its entire length and breadth.

With these considerations in mind, I introduce more freely the discussion before us; designing to call your attention to the great

first principle of the missionary enterprise, and to its practical consequences; and if I may speak a word that God will bless, so that some half-convinced may be established, some doubter be resolved, or some who have given their efforts to this high venture of the gospel, shall find their faith settle more firmly on its foundations; then my whole object will have been gained.

We are to consider then, what is the leading principle which the Church should keep in view, in prosecuting the missionary enterprise. This, in order to be entitled to be a leading principle, must be one of course which the gospel involves most peculiarly and develops most prominently. And there is no characteristic of Christianity so conspicuous, none which arrests the mind so promptly, as the one which the apostle urges upon the Corinthians, the spirit of being enlarged, a constant and irrepressible tendency to spread itself abroad; or, as we may entitle it in a word, its diffusiveness.

As a *divine* system, we should expect in advance that it would bear this signature: moral diffusiveness is essentially a divine property. God, in the infinite sufficiency of his being, and in the complacency of his underived perfections, can receive nothing which is not already his. To his nature there can be no *absolute* accession of delight. His felicity, the fruit of his perfections, must be both co-equal and co-eternal with the qualities from which it sprang. There could be with him, no added *material* for delight, because he was himself the comprehensive source of all conceivable bliss. The only thing that could lend a ray of gladness to the joy of his primal solitude, (if we may speak so of God,) was, that other beings should be partakers of his bliss. All that could be demanded to the last and exquisite glory of his character, was not that his excellence should be enhanced, but only that it should be dispensed. All that could bear the semblance of a want in the divine nature, was only that his fulness should be *exhibited*. It was not a *substance* nor a *quality* that was to be supplied, but only an *act* which remained to be done. The ever-springing fountain must *gush*, and the divine nature must ever more be impelled to the ceaseless communication of happiness; and diffusiveness must be a transcendent quality of the Godhead, and must equally characterize the religion of which he is the author. This must be the broad seal which stamps his dispensations authentic.

Now when we survey that religion itself, our expectations are all met; the Scriptures reveal a redemption of such diffusive value, that there is no guilt it cannot reach, nor any sinner it cannot save. They describe a Redeemer invested with an infinite excellency, so that his sufficiency may flow out for ever, and never be exhausted. *In the life of Christ*, you behold the same diffusive grace, for he passed his sojourn here in *going about* to do good, and still more illustriously in his death, because it reveals a compassion which could not be quenched even with blood, and which the anguish of dying could not transmute into selfishness.

His last official command utters the same report, "Go ye into all the world, and preach the gospel to every creature," and finally, the practical comment upon this injunction, which you may read in the acts and lives of the apostles, sets the crowning evidence to the expansive nature of the religion of Jesus Christ.

Now if this upper view of the gospel justifies our description of its diffusive character, we shall find our convictions deepened when we descend beneath the surface and explore its interior nature. We there discover the source of this pervading quality—we learn the reason of all this largeness of spirit. It is because Christianity is a system of *benevolence*. Its great central principal—its core—is *love*. Now the natural healthful tendency of love is outward. The essential life of benevolence is diffusiveness. Other graces may flourish in solitude, but love is fruitful only in the social state. Other religious feelings may be nurtured by turning the soul backward upon itself—in self-reflection and self-chastisement; but the channel of benevolence runs outward from the heart; its objects are all external. Humility, for example, has its object and termination in the improvement of our own private characters; and it may thrive in solitude, as well as in society. And the spirit of prayer finds its congenial atmosphere in the closet. And the practice of divine contemplation shuts out companionship, and forgets every thing in its lonely and lofty communing with Heaven, and the thirst for divine instruction is slaked by the still droppings of the sanctuary, or by the solitary study of the Bible. And likewise, all the graces which may be summed up under the general title of submission to God—the affections and dispositions of piety—are of private growth, and flourish in the shade. But benevolence seeks its objects abroad. It is impatient if it be restrained. It spreads far like the pervading light, and if you shut it in it dies. Now with this spirit of benevolence the gospel is surcharged. It is the vehicle of a rich and diffusive charity to men. It portrays the character and influences of redemption; and just as the Redeemer was the *embodied* fulness of grace, so the gospel is only the *recorded expression* of that grace as it shone in the face of Jesus Christ.

Yet this language does not perhaps denote the full import and value of the gospel. It is not merely as the dead record of a benevolence, which once was and now is not, that the gospel maintains this property of diffusiveness. It has a living and reproductive power. It is prolific. It not only *displays* the character of Christ, but it aims to *beget* that character again in the soul of every believer. It is not only benevolent, but it multiplies the sources of benevolence by moulding the soul anew, and impregnating it with Christ's own spirit. The gospel approaches us not like a special ambassador bearing a naked message from a distant court, but like the herald, who only precedes his prince, it ushers Christ into the soul, and he dwells there as in his domestic palace.

I argue then, that since it was benevolence which made the exceeding brightness of the Saviour's character, which almost darkens by outshining his other qualities; and because he who is begotten, will bear the likeness of him who begat him—so the child of the gospel, who is only the reduplication of the Saviour's excellency, will be distinguished by the same expansive benevolence as overflowed from the nature of Christ.

We can understand then why charity is so exalted in the Scriptures, as to overshadow every other grace of the Christian. We can understand why it is not only enforced as matter of injunction, but insisted upon as the essential element of the sanctified character, so that he who loveth is therefore concluded to be born of God, and he who wants the grace of christian benevolence, either in its germ or its fruitful development, can make no just pretensions to the christian name.

All these considerations converge to the single point of illustrating the diffusive character of the gospel. View it as we may, we find it teeming with gracious influences, whose irrepressible tendency is to burst outwards and flow on forever. This is, if not the chief, at least one of the most remarkable of its characteristics.

I have dwelt somewhat at length upon the illustration of this point, perhaps longer than was necessary; but I was the more willing to do so, because the reflections and inferences which are to follow, hinge mainly upon this truth, the diffusive aim and tendency of the gospel. A quality so remarkable and peculiar, cannot be unimportant. It is not enough to regard it as a matter for speculation. It has and must have a practical weight, and it seems to me that its bearing is very direct upon the question which the Church is revolving, how and to what extent shall the missionary work be sent forward?

Let us proceed to consider what its bearing upon this question is. If it be the great aim of the gospel to diffuse itself indefinitely, the missionary enterprise is certainly consonant with the spirit and intents of the gospel. This will scarcely be denied by any one, neither will another inference, to wit, that since the gospel designs to diffuse itself by making every Christian a depository of its own spirit, and an almoner of its grace, therefore the duty of diffusing the gospel belongs to all who have experienced its renewing power. These inferences have been acknowledged by the christian world, and they are the foundation of the missionary argument, and the incentive to missionary effort. They teach us that every Christian is, by virtue of his regeneration, a missionary of the gospel.

The obligation is to all. It stretches its authority over the whole Church, and rests with an equal pressure upon every member of its communion. If this be so then, it may be asked, "how shall the Church discharge this responsibility?" "In what form shall we diffuse the gospel?" The true answer to this question seems to me to be this—we are to diffuse it in that form

which will best agree with the great aim of the gospel—the salvation of men. And how shall men be saved? We answer, by bringing the gospel to bear upon them, with a direct and unmingled power, or in other words, by carrying the gospel itself to their very doors.

It is proper perhaps to pause at this stage of our argument, to notice an objection which may be urged against this inference. It may be said that it leads to a practical absurdity, for it requires that every Christian should become a preacher of the gospel. I acknowledge this would be the result of the principle, if it were carried out to its unhindered extreme. But let it be remembered I have now been speaking of an abstract principle alone. The principle is of course immutable, as the author of truth himself; yet the rule we draw from it must sometimes in practice be considerably modified.

God sometimes speaks, by a special command, in such a way as seems to force us to the violation even of his own solemn laws. The Scriptures report several instances in which, by an express injunction, the servants of God were made to violate the letter of the divine law. One of the most remarkable of these, is the instance in which the Israelites were commanded to spoil the Egyptians of their treasures.

It was the divine voice which had pronounced the criminality of theft, and it was equally the enactment of God which released that theft from its guilt.

Now, although the day of supernatural voices to the Church is passed, yet God sometimes speaks by the imperious emergencies of providence, and makes us, by the loud command of events, to deviate from the general rule, and therefore I would not deny that forbidding circumstances may arise so signal in their importance, and so unequivocal in their meaning, as to release the Christian from the obligation of this literal rule, and it shall *not* be his duty to preach the gospel in person. We need not specify these events, nor even their classes. It is enough for my argument to acknowledge that such events may be, and this, if I mistake not, rescues the principle from the charge of wildness and fanaticism.

Should it be asked, where then is the value of the general principle, if it is liable to so many exceptions? I answer, that like all general principles, it has a binding power in every instance, until it is hindered or set aside by a special rule. It creates a presumption which is antecedent to all other evidence, and in the decision of this question, as of any other, the presumption must have its full sway, and determine the result, unless it should be entirely overruled by the peculiarity of opposing circumstances. This is one of the elementary laws of evidence, and it operates in the instance we are discussing, to bind every Christian to the missionary work, unless he is convinced, in the sight of God, that the exigencies of his own case create a law which is paramount to the general rule. So far then from be-

ing fanatical, this principle is one of the soundest reason, and the fanaticism lodges all at that other extreme, where men demand to hear a special call from Heaven, or else will give a starveling aid, or none, to the world's christianizing.

It appears then by the light of this general principle of Christianity, that every Christian is a missionary, and likewise that it is his duty to diffuse the gospel in its own proper form. We pass to another question which springs naturally from our subject. "What rule should be observed in distributing the gospel?" "To what region of the globe should the Christian direct his efforts?" Since the influence of the gospel is diffusive, it will of course seek an equilibrium. If it was meant for all, it will be satisfied with nothing less than its universal diffusion. Like the light and heat of nature, which are its own true emblems, it will travel out of the regions in which it has been accumulated, and scatter itself far and wide, and penetrate, and imbue every neighborhood with its genial power; and so by the same law it will pass most readily to those regions which have been most deeply involved in the darkness and chilliness of superstition, and spiritual ignorance. The true rule then for the Church in giving direction to her efforts is this: Where is the greatest destitution of religious truth? What nations are most benighted? Where is God least known and most dishonored? There is the field which demands her earliest and unhesitating efforts. It is easy again to anticipate an objection which may be made against this as well as against the last position—that it leads to a practical absurdity. It may be said that if this principle be true, and if the Church is to bestow her direct efforts upon the most destitute first, then our own and every christian country, would be soon involved in a worse condition than heathenism. The Church must turn migratory—every christian would become an exile. Our temples would be profaned, the subsisting monuments of religion destroyed, and the land desolated of every trace of piety. It might not seem candid to reply, that there will always be enough of timorous, or half devoted, or false Christians, who will refuse to act upon the general principle of duty, and the form of piety at least will thus be preserved in the land, with all its restraints and many of its blessings.

But it is fair to reply to this objection as to the last, that the general principle may have its exceptions. Light and heat do not always flow unchecked. Some opaque body may retard and collect their rays, reflecting them back with a two-fold power to their source, or else absorbing them into itself to become a new centre of radiation. So may it be to this diffusive warmth and light of Christianity. Their constant tendency is to spread and shine. Yet there may be a providential barrier that will detain their influences at home. The missionary path may not be hewed out. The ship may not be found to bear the Church's messengers. The heathen government may be hostile and exclusive, and private though paramount duties might forbid that *every Christian*

should forsake his native land. Yet still the Church, shining in her strength, would shine as far as she could, and would not shine in vain. Her benevolence would find a focus on every side reflecting back into her own centre the cheering assurance of a blessing, and kindling the same sacred fire on a thousand new altars to radiate a yet more expanded charity.

But after all this reservation for special instances, if it be asked, "Whether this maxim to send the gospel first and chiefly to the most destitute would not produce a vast change in the religious aspect of our country?" I would answer freely,—“I believe it would.” Many a young man, who has been drawn towards the ministry of the gospel by a false zeal or an indolent disposition, or a love for learned leisure, or the distant and prophetic murmur of public applause, would shrink back and retire when he discovered that the accredited rule of duty required him to spend and be spent for Christ, and to go forth almost like the bare-footed apostles, bringing home his benighted fellow sinners from the farthest verge of paganism to the fold of Christ. And many a false or hasty professor of the faith would question the evidence of his own piety, when he learned that he was required to obey the *letter* of his covenant vow and truly to give up all for Christ. And, we may as well add, many a pulpit might be vacated, and many a congregation in the land might be called to separate from a beloved pastor, as some congregations have, when he was led to understand his obligations in their scope, and was taught by the Holy Ghost to give his labors to the most destitute. These would doubtless be some of the results of the rule, even when its claims were abated by numerous just exceptions.

The Church would be purged; the ministry would be refined; and so, in a multitude of cases, the cause of Christ might seem thereby to have suffered disaster. But after all—are these consequences necessarily malignant? Will not some searching test like this be wholesome for the Church? In an age when the form of piety is almost *fashionable*, it will often happen that language, which is richest in spiritual meaning, even the language of the baptismal vow, will lose its significance, till there remains only the form of speech with the emptiness of a fashionable phrase. Is it not well to rear conspicuously a spiritual and apostolic standard of obligation? What if the trial shall rend the silken fibre of that piety which cloaks the half devoted servant of the Cross? The Church may be more beautiful when her numbers are thinned. Is not Orion brighter than the galaxy?

Let me illustrate this view of the matter. And in order that the agent shall be one least embarrassed by narrow associations, let us suppose him a spiritual being. Suppose that the Apocalyptic angel, having the everlasting gospel to preach, should be at this instant coursing the sky on his errand of salvation, with a heart gushing with sympathy for our fallen race, and eager and impatient to snatch them up to God. Suppose his rapid

wings should first sweep over the breadth of our land and survey, with a spirit's ken, the religious aspect of our country—with its churches, its holydays, its ministers, its Bibles, and its religious presses, and all the appliances and means of the gospel. Is this the view which would fasten his best regard? Would he plant his first footsteps in America? Would he light upon some high land and send forth his proclamation to echo among our hills and woods, and valleys, calling on the impenitent to come to God, and the careless to be alarmed, and the backslider to speed him up to the Cross? And if you should cluster about him and tell him of the woe and the degradation that crowd our cities, and the pollution that flows down our streets, even from high places, would he linger among us and take his abode in the pleasant places of our Zion? No:—"Detain me not," he would say. "I came to the ignorant and the benighted. You are instructed. The gospel has breathed out its influence among you, till it has penetrated every nook and recess of the land, like an atmosphere, and if sinners will not be saved, my skirts are unstained. I shake off from my feet the dust of their unworthy soil as a testimony. The heathen are dying with the famine of the knowledge which you despise. Show me—show me the land where blackness broods the heaviest." And as you pointed your unwilling finger to the savage regions of Paganism, how would he bound away and give his quick wings no rest, till he should fold them on some mountain peak of the East, and put his trumpet to his mouth, and blow a blast which should rend the thick air of heathenism with the message of mercy from the glorious gospel?

It is only a sketch of the fancy, but it seems to me to illustrate the diffusive spirit of Christianity, as it should possess the soul of every Christian. God, it is true, has invested us with private and social relations which would not encumber the free impulses of a heavenly messenger. But still the angel's *duty* is ours. Both are enlisted for the single aim of the glory of God. All our temporal connections are only incidental, and ought to sit loosely to us, but our spiritual relations are eternal, for they make the end of our being. And in judging of the rule of duty, we should untie the restraints of worldly partiality, and soar as far as we can towards the angel's own spiritual element, that we may survey the world as it is, and judge of our duty by the light of another sphere.

Brethren—We have now discussed some of the general principles of the missionary cause. You will recollect that they are these: The diffusive tendency and aim of the gospel; the obligation of every Christian to diffuse the gospel in the most direct and efficient manner, and the fitness and obligation of seeking the most destitute first.

We have admitted, that when we attempt to make these principles practical, and reduce them to a general rule, they will be

found subject to exceptions. But this does not affect the soundness of the principles themselves. They still express the general character of the gospel. Now it is a natural inquiry, what is the logical value of these principles, and what will be their practical effect upon the missionary operations of the Church? Their logical value is this: They are, if I may so say, the *common law* of our religion, and their authority is binding in all cases, except where the providence of God may interfere with the power of a special statute, and forbid the operation of the general principle. As I have before expressed, they create a general presumption in behalf of the missionary cause, and this presumption is in advance of all other evidence, and can be removed only by strongly opposing circumstances, so that in the absence of such circumstances, the presumption has its own proper weight as a general law, and decides the question accordingly.

Their logical value then is plain, and their practical effect would be, if they were oftener allowed their due weight, in the *first* place, to extend the ranks of missionary laborers. I have noticed, if I may speak here of my own observation, that the right decision of this question by the individual, seemed to depend upon the particular attitude or bias of his mind when he begins the investigation. If he overlooked the general principles we have reviewed, then the question addressed itself to his mind in this form—"Why should I become a missionary?" Forgetting that there is a primary and general obligation flowing from these principles, which requires that he should devote himself to the missionary work, unless he can show special strong reasons to the contrary, he argues as if the presumption pressed upon the other scale, and unless he can discover affirmative reasons not to be overpowered, he acts upon the false presumption, refuses the claims of missions, and cleaves with perhaps a fatal resolve to his native land.

Had he suffered the question to approach him in its true form, his decision might have been different. The inquiry would not have been—"Why should I become a missionary?" but he would have asked, yielding to the authority of the principle, "Why should I *not* become a missionary? Why should I act in opposition to the general rule? What strong reasons are there to constitute my case an exception?" And then, unless these reasons appeared with a towering authority, he would have yielded to the stress of the general principle, and the gospel would have gained another messenger. I deem this to be so true, that the issue of the question will most often hang upon it, and all the difference between enlisting and not enlisting in the missionary work, will be found to result from the different form in which the question is presented to the inquirer.

For it is very easy to perceive that he would be satisfied with far less argument, nay, with no argument at all, for declining this work, who supposed that the presumption was clearly against it. Whereas had he felt the incumbency of this principle urging

his conscience, as with a divine sanction, he could not have so lightly discharged his mind and life from its engrossing claims.

Such is the light in which it appears to me the question of personal obligation will present itself to every Christian who is honestly and earnestly searching for the path of duty. And that which is the law for the individual conscience, is the law for the collective Church—for the duty, and the rule of duty, are co-extensive.

The principles we have discussed are legitimate, and will commend themselves, I think, more closely, the more thoroughly they are examined. They are the same which have constrained the spirits of men who have lived, and labored, and died, for the missionary cause. They were men too, who felt the sidelong pressure of circumstances, that might have swayed many others aside from the missionary's path, but they leaned on the strength of these original teachings of the gospel, and struck forward to the gracious effort of evangelizing the world. And such effects I should look for now, I should expect to behold a mass of consecrated talent training itself for these pious labors of the gospel.

And by the same token, moreover, another effect of these principles would be, that the extent of christian effort, the amount of missionary funds, and above all, the fervor of missionary prayer, would be deepened and enlarged. For, if every Christian regarded himself as a missionary by virtue of his baptism, and if his regenerated heart were filled and swollen with this spirit of enlargement, then he would live under a constant necessity of nature to do all he could for Christ and his kingdom. If he could not reach the farthest mark of duty, still he would approximate it; by aiming high, his shaft would fly the farther. If the special hindrances of Providence should forbid his entering the missionary field abroad, the conviction of his general duty might lead him into the ministry at home, or if an impracticable state of his affairs, should bind him to a secular life, still the rule of diffusiveness would be his guide: his would be the spirit of a missionary still. If he could not do all the general rule required, he would feel an added obligation, and an added delight, to do all he could. If not in the pulpit, yet by the wayside, and the fireside, and the bedside, he would be a pleader for Jesus Christ. And since the general rule is comprehensive of various duties, he would not only labor, but he would contribute to the full extent of his ability—not with a strained and grudging charity, that asks, "How much must I?" but with an earnest-minded, self-forgetting benevolence, that inquires, "How much can I bestow for Christ of that worldly competency which he has so bounteously poured into my lap?" His luxuries would not outgo a thousand times his charities. The christian spirit of being enlarged would overpower the contraction of self-indulgence, and beneficence to Christ's dear cause would be not a meager and unwilling taxing, but only the due and appropriate investment of his wealth.

And finally, if all this were forbidden him by the restrictions of poverty, then still there would be the spirit to do all that he could and be enlarged. He is Christ's no less than ever. He loves Christ no less in his poverty than in his wealth, and the rule binds the poor as well as the rich, and the helpless as well as the able; and by virtue of it, if the Christian could do nothing else, he could and would pray for his Master's honor, and the universal coming of his Master's kingdom, with a fervor of desire more intense and consuming, from the compression of those narrow circumstances which forbade him to do aught else but pray. But besides this direct effect upon the conscience and the practice of the Church, the principles we have discussed bear a very signal, though an indirect influence upon her general character. The very enlargement of the soul to comprehend the scope of these principles, dignifies the christian nature. If the power of a wide generalization denotes greatness in intellect, why not in religion as well? Shall there be no large philosophy except in the science of material influences? No comprehensive plans except to minister to the conveniences of our dying life? Shall the farthest reachings of man's spirit be only into the frozen regions of mere metaphysical abstraction?

I say nothing against the progress of society in the secular arts and learning. But God has given men various faculties, not that any should be employed exclusively, but all conjointly and to the highest end.

If he has endowed us with affections capable of an indefinite expansion of love, and intellects that may climb forever in the successive grasping of truth, and a hope, and a longing, that spring up instinctively after a perfect state of being, then I suppose he meant, not that the hope should find a home here on earth; nor that the intellect should busy itself supremely with subjects that the heart has no affinity for; nor that the affections should stand still in a starveling growth, because they could find no nourishment; but rather, I suppose, he meant that the intellect, the sensibilities, the affections, should combine their energies for an object that was suited to each, and which would satisfy them all. And where will you find that single object, but in religion and its ends alone? Not in the meager theories of physical science, in which all feeling dies; not in the hopes of the worldly man whose selfishness kills all generosity of affection; and not in the vain friendships of human life, which have often neither sense nor hope; but only in religion, comprehending whatsoever God is and whatsoever God does. Here the whole consenting nature of man finds its proper termination, and its eternal supply. The intellect may still climb to a higher generalization, and its horizon of truth shall grow wider and wider as it ascends up towards God, and the living affections of the heart shall mount up by its side, and with every new discovery of the divine plans and dealings, there will be the quickening of a new love for the

glorious Godhead, and hope and faith shall find their largest indulgence in contemplating the revealed glory of the future Church. This is the healthful exercise to which the missionary enterprise is adapted to train the powers of the individual Christian and of the Church. It is, if I may speak so, the generalization of the intellect of the affections and of the sensibilities. It is the "being enlarged" which St. Paul enjoins. It is not the emptiness of merely mental abstraction, for its results are tangible.

Neither is its hope like that unpractical thing of Jeremy Bentham, and the infidel philanthropy of France—contemplating the perfection of the human species on earth. That hope stood alone, being supported neither by reason nor affection. Its theory was unsound, because it excluded the great facts of human corruption and of a divine government, and its operation was impracticable, because it had no strength of motive in the heart, while the heart had never been renewed by grace to love either God or man.

But the missionary enterprise, founded on the principles we have considered, supplies the highest exercise for all the various classes of human powers. It enlarges the understanding; it enlarges the faith and hope of the Church. It enlarges the understanding by crowding it with the knowledge of heaven's vast truths and plans; it awakens the mind to attend to moral phenomena, and political events, and social progress, and to trace out their bearing upon the great prophetic results which are yet to be. It lets us into the mind of God, and makes us partakers of his own largeness of comprehension.

And so it enlarges the affections, enforcing a pure devotion to God the Saviour and a more impartial love to men; for when the Christian investigates this subject, in the way I have spoken of; when he has learned to regard himself as joined in inviolable wedlock to the missionary cause, even though his conscience excuse him from a missionary's duty, yet that very investigation inspires him with sacred emotions. He learns the misery of alienation from God, more truly when he beholds its exquisite forms represented in heathenism. He will be seized with a truer admiration of the character of the Saviour, when he remembers his unrestrained pity for this mass of crime. He will think more of the value of the soul, when he marks how it is besotted by a false religion. While he thinks of the diffusiveness of the gospel, he will cherish a larger love and a larger sense of responsibility, and finally his gratitude will be more, both rapturous and humble, while he dwells upon the special wonder of grace which has singled him out from among the ruined, and regenerated him to be a co-worker with the Son of God; such a Christian will bear an habitual consciousness that he is living for eternity; and worldliness, in any form of temptation, will address in him only a leaden sensibility. And should he enter the ministry at home, he enters it with the spirit of a missionary, a more earnest pleader for Christ, a more faithful pastor, and a more de-

vout and spiritually-minded man. A gracious benediction sweetens his whole life.

But I said that this large view of the missionary duty begets likewise an enlargement of the faith and hope of the Church, because it disciplines her faith and hope to the largest exercise. Faith is indeed the constant daily aliment of the missionary cause, without which it lives a bedwarfed life, and dies of inanition at last. And that faith has need to be an overmastering principle. When the Church buckles on her armor for this engagement, it is for no mere tilting of a gala day, nor for the prowess of a carpet knight. She makes war against a legion. She is an aggressor against the veteran hosts of sin. She aims at nothing less than the extermination of grave and hoary errors with their whole progeny of crimes. The idolatrous systems, and the corrupt practice which she goes, in the strength of God, to overturn, have their foundation deep in the constitution of human nature. Heathenism was the early offspring of human corruption, when corruption was in its youth, and she now repays the filial duty by nursing depravity in its old age. In appealing to the heart of man, it has a prior advantage over the gospel, because it addresses his physical being. It captivates the sense at the early age before the moral nature is developed, and while the creature is exclusively sensuous. And so the soul receives its laws from the body, when the body has been matured in lust.

The very sacredness of heathenism is brutish. Pollution is her worship. The essence of her life and power is antipathy to a spiritual service, and so she has lorded it for centuries over the generations of three quarters of the globe. Against such a system the Church enters the field. She goes to conquer the despotism of this giant sin, and she can give in exchange only the uncongenial service of a spiritual and self-subduing faith. Surely the weapons of her warfare may not be carnal. "Leviathan is not so tamed."

The missionary enterprise, levelled at such an object, and with means, which so far as they are obvious and human are utterly puny, would be deemed, on principles of worldly calculation, insane, and the world, in its shortsightedness, ignorant of the calculation of *spiritual* forces, derides the whole undertaking as the extreme development of fanaticism. Yet the Church estimates the matter by the standard of a divine faith, and in proportion as she contemplates the work, is her faith invigorated and her hope enlarged.

She builds her system of efforts upon the broad and magnificent basis of the divine promises. The Bible teems with the coming glory of the Messiah, and the Church rests in the assurance that she is striving for a victorious cause. She studies the glowing pages of prophecy. She throws her mind forward to the time when salvation shall be proclaimed to the ends of the earth; when the structure of society shall be broken up and remoulded; when nation after nation shall cast away their idols and throng

to the temple of the living God ; when the mass of moral being shall be quick with the element of spiritual life, and the kingdoms of the world shall become the kingdoms of our Lord and of his Christ.

She contemplates this view until she is baptized with the spirit of prophecy, and the prophetic picture stands forth like a present fact, with a faith rooted in the promises ; and nourished by prayer and the dew of grace, she goes to her labors, and her labors shall be neither in vain nor comfortless. Her zeal will be spurred by difficulty. Her energies will expand with the breadth of her undertaking. Her charities increased in all the glad fruits of beneficence. Holiness to the Lord is not only blazoned over her portals and inscribed upon the vessels of the sanctuary, but it is written even upon the bells of her horses, and her coffers are only as an altar of sacrifice to him who loved the Church and bought her for himself, and as her only recompense in the same, she is enlarged in zeal and hope.

She is a glorious Church—the light of the world. God is in the midst of her, and walking in the faith and comfort of the Holy Ghost she is multiplied.

Brethren—Are not these the real capabilities of our condition ? Is not this divine truth ? Would to God the Church felt its power vibrating like a feeling of conscious life through all her frame and to the least of her members.

But is there not utterly a fault among us in this matter ? Are we not creeping at a sloth's pace, far behind the ongoing demonstrations of Providence, paving a broad way for the Church to enter upon the possession of the whole earth. Shall we be always listless in this great work, which concentrates the interest and energies of all heaven for its accomplishment, and has leagued together all the enemies of God for its overthrow ?

Shall we not strike one blow, and that a mighty one, against the gates of hell ? Shall the world—its arts—its literature—its politics—its pomps—its luxuries—swallow up both our time, our wealth, and our souls ? Shall Christ's dear bride deck herself with meretricious adornments, and want the beauty and excellence he prizes most, the spirit of a chaste godliness—the beauty of a living holiness. Let her arise to her feet. Let her shake off the dust of her garments, and let the church be spotless and without reproach. Let her remember the love of her espousal to her Lord ; and for a recompense in the same, let her be also enlarged—enlarged in her conceptions of divine things—enlarged in her principles of duty, and in the consequent deepening of her love, and the vigorous unfolding of her faith and hope.

Let her be full of the love of Christ's peculiar work, and as the gathering together, and the involving of all holy graces in one form, let her be a missionary Church, the utterance of whose constant example, as well as whose constant prayer to Christ is : “ Thy kingdom come.”

"Come, then, and added to thy many crowns,
 Receive yet one, the crown of all the earth,
 Thou who alone art worthy.
 The very spirit of the world is tired
 Of its own taunting question, asked so long.
 Where is the promise of thy Lord's approach?
 Come, then, and added to thy many crowns,
 Receive yet one as radiant as the rest,
 Due to thy last and most effectual work,
 Thy word fulfilled the conquest of a world."

DOMESTIC.

DO WE PRAY FOR MISSIONS?

By the thirteenth and last Article of the Constitution of the Board of Missions, "it is recommended to every member of this Society to pray to Almighty God for his blessing upon its designs, under the full conviction that, unless He direct us in all our doings with His most gracious favor, and further us with His continual help, we cannot reasonably hope to procure suitable persons to act as missionaries, or expect that their endeavors will be successful."

Nothing can be more applicable to the subject and to the times than the following extract from a prize essay on missions.

There are times when the duty of prayer becomes unusually urgent. If, for instance, a period should arrive in which the philosophy and the philanthropy of this world should profess to be aiming at human happiness, in common with the gospel, and should consequently appear to be almost identified with it, how important that the Church should affirm the essential difference between these agencies—the one expecting the renovation of society from human means alone, the other relying supremely on the power of God as indispensable to success. But how can Christians visibly and directly vindicate the divine honor in this respect, except as they are known to be in the habit of appealing to that power, and importunately invoking the divine interposition? Now such a period is the present. The world is teeming with projects for the amelioration of the race, and is full of expectation for the future. But though it is thus looking, at length, in the same direction as the Church, far different are the specific objects at which they aim, and the principal means which they employ. "Our hope is in God." But this we can make apparent only by evincing our dependance on Him in prayer. We are to show that in this vital respect we are at issue with a sceptical philosophy at the very outset; that while prayer is the last instrument which the world would employ, we not only employ, but rely on it; and that we place it in the order of means as the first and the best. It is in this way alone we can practically rebuke the pride of man: proclaim the utter insufficiency of mere human means to renovate the world; and claim for God the glory due unto His name.

Again, if a period should come in which the Church should be quickened into general activity for the good of the world, the only way in which the great mass of the partially enlightened could be preserved from the danger of relying unduly on that activity, would be by their being kept in the posture of humble acknowledgment and earnest prayer. Now such a season of growing activity has arrived, and such a danger has doubtless come with it; and the more that activity increases, the greater our liability to rest in it, to the guilty exclusion of Him who alone can render it useful. This, indeed, does not imply that we are to do less, but to pray more. The greater the sacrifice laid on the altar, the greater the flame necessary to consume it. We are to remember that He whom we serve is jealous of his honor! that He regards every power in the universe as more or less opposed to Him, but the power of prayer, and the means which prayer has sanctified: that He views it as an attempt to do without Him; as a hostile endeavor to contravene the great principle of the gospel of Christ—"that not by might, nor by power, but by his Spirit alone," the maladies of the world shall be healed. If we look into the censer of the "angel standing at the golden altar which is before the throne," and if we there mark what it is of all human instrumentality which ascends to heaven, we shall find that it is only that which is sanctified by prayer. When the clamors of a prayerless zeal have subsided, and undevout deeds which have astounded and dazzled men have spent their force, let us mark what is left in the censer—only that which partook of the nature of prayer. This is all that lives to reach the skies; all that heaven receives from earth! All that is ever permitted to ascend before God. And when the history of the world shall finally be summed up, nothing which had not been in that censer shall be named, except to be condemned. Preaching itself—benevolent activity in all its forms, except so far as it is associated with devotion, will be passed over to record the triumphs of prayer. Many a Christian who once filled the public eye with his active deeds and burning zeal, will be comparatively unnoticed: and the man of prayer—the wrestler with God—will be drawn out from his closet obscurity and proclaimed in his stead: and it will then appear that while the one was only moving earth, the other was moving heaven.

DO WE KEEP OUR FLOCKS INFORMED UPON MISSIONS?

In the absence of materials prepared by those better qualified than himself to speak on missionary subjects, the General Agent must sometimes appear to his brethren as obtruding his own crudities upon the Church, when he would far rather if he could report the views of others. He intends to preserve in the Spirit of Missions for the Church, the valuable reflections and conclusions of those who have experience and authority, especially the Bishops, on missionary topics, and again requests that such may

be sent him—of course it matters but little, whether his views coincide with those reported or not. It is sufficient if he gives the authority. Readers will judge for themselves,—for himself he is willing to sit at any one's feet who will take the trouble to give him a lesson—and he is never so happy as when the opening lips of another distilling their honied treasures, allow his the luxury of being hermetically sealed.

When the *first* question, *do we pray for missions*, is answered in the affirmative, may not a *second* be proposed, Do we keep our flocks informed upon missions? Refreshed as we have felt ourselves in the circles of prayer, in which all estates of men were remembered, the want of intelligence, well digested, systematic, oft-recurring instruction was always painfully felt. Will not the Church with unanimity, the pledge and earnest of success, set apart some period, at least until the cause of Missions has a firm footing in the affections and understanding of the whole communion, at which the condition and claims of missions, diocesan, domestic and foreign, may be stated and urged.

We will suppose, for example, that the first Sunday afternoon or evening of each month, the warm season excepted, were devoted to this purpose in all the churches of the land, would not the cause of missions receive an impulse—would any other good cause receive any detriment from such a course?

The morning of those days is usually devoted to the commemoration of our Lord's death and sacrifice. When is the heart in better frame to regard with sympathy the wants of a world, than when the eye has been uplifted to Calvary, and then, suffused with emotion, had a vision of the valley of dry bones?

The afternoon of the first Sunday is in many cases devoted to the catechetical instruction of the young. Would a third short service for the congregation at night be too severe a tax upon the minister? Might they not be combined? In our cities, could not the clergy *in turns* open their churches, or all be opened, and *interchange* pulpits, and thus the profiting of each accrue to all?

It is found difficult during the week to secure general attendance. Even if Sunday were not in all respects the most appropriate for so high and holy a theme as the extension of the Master's kingdom—and where the services on the first Sunday morning so infringe by their length upon those of the afternoon that the latter are omitted or devoted to the children, would not such an arrangement, as throws open every sanctuary on the first Sunday evening of every month, be hailed by the Church as a most convenient arrangement? In the country a late afternoon service would perhaps be preferred. The difficulty sometimes anticipated is, that the materials for interesting the people are not found in sufficient abundance, or so easy of access, as to enable the clergyman to carry out the system for a year or two, without detriment to other topics and objects, and excessive labor to himself.

We conceive it to be clearly within the scope of the Spirit of

Missions to open before the Church the sources of missionary intelligence, to point out where this information may be reached, as well as within certain limits to furnish it.

There is unquestionably what may be termed a missionary literature, rapidly springing up, and we marvel that some of the children of this world, wise in their generation, some of our great publishers, have not seized upon the growing desire after missionary intelligence, and brought out, in attractive form and uniform page, &c., the thrilling and captivating and melting legends of this holy warfare which have accumulated since the 18th century—a literature which, adapting itself to the child, in the infant and Sunday school, should exercise a magic sway over the man, through every period of his life—a literature which should press painting and poetry, and sculpture and music, into its service, leaving no avenue to the heart unoccupied, and compelling men to feel that the cause of God and his Church gives ample scope to all that is high and generous, and manly; that the doctrine of the Cross is the germ of every thing truly great, and enduing the soil of poetry the spring of all true chivalry, and forms the highest style of man.

Now to such a literature our clergy ought to have access, and know familiarly what has been done and is doing every where by the Church of Christ. We hope to prevail with some brother, more learned in missionary lore than ourselves, to furnish us with the outline of a Church Missionary Library for insertion in the *Spirit of Missions*, which, with occasional notices of the volumes contained in it, may serve the present exigency, till a uniform, comprehensive, connected missionary library on the plan of Harper's Family, can be published. No one who regards the present state of the times can doubt the importance, feasibility and impulsive influence of such a work.

The following reply to an application and queries in reference to a missionary station in Indiana, will serve equally well for several on file, and perhaps save trouble, cost and loss of time in other instances by the information it gives.

REV. AND DEAR BROTHER :

I received yours of the 4th and 30th ult., and hasten to reply to the latter, which came to hand this morning—the former, like many others of a similar kind, was not answered, because it was thought that the recent change in the plan of the Board's operations, made known in the *Spirit of Missions* and elsewhere, would make it evident that no satisfactory answer could be given from this office—such correspondence flowing now in another channel.

I send you a copy of the Rules the Committee have adopted for their government in the administration of the Domestic Missionary work.

RULES.

1. No missionary station shall be recognized, nor missionary

appointed, except on the nomination of the Bishop of the diocese within which the station lies, or the missionary duties are to be discharged; nor shall any missionary be employed within the jurisdiction of any Bishop, unless the said missionary be canonically responsible to the Bishop within whose jurisdiction he resides and officiates.

2. The assignment of a missionary to a particular station shall rest with the Bishop of the diocese within which the station is situated.

3. The salary of a missionary shall be determined by the Committee, after recommendation by the Bishop, with reference to the station to which he is assigned, and shall be computed only for the time in which he is actually engaged in his duties at such station; subject, however, in cases of absence, to the discretion of the Committee, after information from the Bishop.

4. The evidence of a missionary being thus engaged, shall be a semi-annual report in conformity with the conditions of appropriation.

5. A missionary appointment shall not be withdrawn by the Committee, except for causes seeming good to the Bishop within whose jurisdiction the duties of the missionary are discharged.

From these it appears that the Bishops are to be first consulted, in reference to the recognition of missionary stations, appointments of missionaries, assignment of them to a particular station, and the amount of salary in each particular case.

The Bishop is requested to furnish the Committee with information as follows:

1. A list of the missionary stations proposed by him within his diocese.

2. A list of the missionaries nominated by him for particular stations.

3. A statement of the amount of salary which he deems expedient for each missionary in his station, &c. &c. Your best course then is to communicate to Bishop — all the facts, &c., in regard to — before the 1st of October. *He* will communicate with this office, and the final action of the Committee reach you through him.

FOREIGN.

CHINA.

Rev. Dr. Boone, Macao, May 11, 1842.—I wrote you in my last that Mr. Abeel and myself left this place for Amoy, on the first of February, at which place we arrived February 24th. Our friend J. R. Morrison, Esq., the interpreter to her majesty's commission, had kindly mentioned our going up to the Plenipotentiary, Sir Henry Pottinger, who offered to give us a letter to Major Cowper, the Commandant at Koo-lang-soo,* requesting

* A small island in sight of Amoy, half a mile distant.

him to furnish us with a house, and give us all facilities for prosecuting our labors. On our arrival, we were very kindly received by Major Cowper, and were soon settled in a comfortable Chinese house.

Mr. A. and myself were both cheered with the tokens of the divine favor in preparing, as we conceived, our way for us. In consequence of our knowledge of the language, we were able to confer many favors upon the Chinese, by interpreting for them when they got into any difficulties, and were carried before the Commandant. Our arrival was on this account hailed as a general benefit, and the news of it seemed to spread far and near. Many came to our house daily to inquire about the new religion we came to teach, and to ask for books, and in this way many heard of the only name given under Heaven by which we can be saved. Should this place, in the providence of God, be thrown open to missionary effort, by the English taking possession of the island of Amoy, or by the arrangements by which peace is concluded, there will not be a more desirable location in the empire. The views of the Plenipotentiary are known to be in favor of retaining this island, which has several hundred thousand inhabitants. The state of things is such there now, even during the continuance of the war, as to render its occupation desirable. I propose to go up with Mrs. Boone and the children by first good opportunity. Let me entreat you to make this the occasion of earnestly endeavoring to persuade some two or three of our younger brethren to come out speedily. What I saw and heard at Amoy, has filled my mind with sanguine anticipations for the future, and I am persuaded, when I reflect on the mercy and goodness of God, that He spared not His own Son, but delivered Him up for *us all*, and remember how many millions depart this life annually, without God and without hope, that a sanguine expectation that the nations will speedily be visited with mercy, is the *very feeling* that should glow in every Christian's heart, and be warmly cherished by us all. It honors God, it shows we have confidence in His mercy, that we are not forgetful of our Redeemer's tears shed for perishing sinners. By taking this view of the striking dispensations of Divine Providence towards China, which now claim the attention of the whole civilized world, we may err, but it is an error for which God will surely forgive us, if we show that we sincerely believed in his purposes of mercy, by heartily endeavoring to promote what we believed to be his gracious designs.

I am at present enjoying a comfortable degree of health. Our winter, though short and mild, is of inestimable value.

ATHENS.

A serious opposition has recently been made to this mission, emanating from one of the public prints of Athens, the *AIΩN*, ("Age"). In March last a leading article, entitled "Religion insidiously undermined," introduced from the Southern Churchman of this country, a letter from Mrs. Hill, originally published in the

New-York Churchman of September, 1841, with a preface from a friend of Mr. H. This letter (giving a particular account of the semi-annual examination) was copied into the "Age" in English, with a translation erroneous in several important points, the whole evidently designed to impress the Greeks against the Mission, appealing to their attachment to their national faith. Quotations were also given, stated to be from the Spirit of Missions and Episcopal Missionary paper as far back as 1832. The Mission was specially accused of proselyting the young to a foreign religion. This attack was continued in ten successive numbers, in the latter of which, the Synod of the Greek Church, the President of which was present at the examination of the schools, was also attacked. A brief reply of Mr. Hill being refused admission in the "Age," was published in another paper. The editor of the "Age" was subsequently indicted three several times for attacks upon the Synod and the Government, and after an able defence, was sentenced to successive fines and to imprisonments for thirty, forty and sixty days, and the paper stopped for that period, or bonds required amounting to five thousand drachmas. These serious misrepresentations caused for a time much excitement at Athens, though not a pupil was removed from the schools, and the strongest expressions of confidence were voluntarily tendered to Mr. Hill from various quarters. Mr. Hill now called upon the Secretary of the Department for public instruction and religion, to take measures for his vindication against the accusations of the "Age." At the demand of this officer of government, the Synod appointed an ecclesiastical commission of five clergymen of distinction to institute the necessary inquiry; the members of this commission were selected for the purpose of a full investigation, and none of them from among the personal friends of Mr. Hill. The result of the inquiry, as will be seen by one of the annexed documents, was entirely satisfactory.

This long continued and public attack upon the personal character of the missionaries, as well as upon the operations of the Mission, following so soon the anxious cares devolving upon Mrs. Hill during the eight months' absence of her husband, has for the time at least, seriously impaired her health. It has been thought advisable, in consequence, to relinquish the boarding school comprising thirty-six pupils who were supported by their immediate friends. The beneficiaries supported by personal contributions from this country, we are happy to state, will continue at the Mission, and are commended to the continued aid so essential to their education. The latest letters from the Mission contain the gratifying intelligence that Mrs. Hill was fast recovering her health, relieved from her labors for a season, and residing in the country not far from Athens. Her many friends will unite in the prayer, that she may soon be restored to her accustomed sphere of usefulness, its overburthening cares being now diminished. The family pupils thus dismissed from the Mission will, for the most part, be gathered under the care of a female institute recently established by the Greek Society in Athens for the promotion of education, entirely distinct from the Mission. At the head of this school is a Greek lady of distinguished family, and excellent character and education. Miss Watson whose connection with the Mission at Crete had for some time ceased, has been employed as second directress in this new institution. Assurances of the strongest confidence have been offered to Mr. Hill from various quarters, from the King, the Council of State, (the only legislative body) the department of public instruction and religion, and the parents collectively and individually. These have been called forth by this unsparing opposition of a well known party, acting under the avowed purpose of destroying the Episcopal Mission at Athens. Some of these documents are annexed as interesting to the friends of the Mission. It has been the prayer of our Missionary friends that this severe trial, as it has providentially issued in their triumphant vindication, may be made also the means of much spiritual grace; and lead to a more hum-

ble reliance upon Him whose gracious succour they have so distinctly realized at every step. Mr. Hill remarks:

"I can say with truth, my dear brother, that in none of the trying circumstances of life have I had greater causes of apprehension, and yet never have I experienced so much of the loving kindness of God, and such wonderful manifestations of His *wisdom, goodness and power*; but these were granted us only from *day to day*. Our strength was literally according to *our day*. When we arose in the morning, we knew not what the day was to bring forth—we were like poor sheep when we met in our domestic circle and knelt down to pray, but we *never failed* to find the protection we sought from the Good Shepherd. At night, we invariably had to sing of God's wonderful mercy, and to recount some remarkable manifestation of His providential care for us, perhaps so minute as to be overlooked at the moment, but always tending to the establishment of our faith. We had the great consolation, moreover, of finding all the members of our beloved family *faithful and sympathising*."

In the prayer of our dear friends they will doubtless be joined by thousands, who in this continued history of the Mission will find deep cause of gratitude to God, and new motives for unfailing sympathy and support.—[Eg.]

The Department of Religion and Public Instruction.

TO THE REV. MR. HILL, &c. &c.

The Ecclesiastical Commission, consisting of the Vicars Messrs. Gerasimos Pagonis, Theodoret Marmaros and Chrysanthos Conophaos, which was appointed by the Holy Synod of the kingdom in order to examine into the mode of instruction pursued in the Female Institute under your direction, *having made a careful investigation*, found the same to be not inconsistent with the dogmas of the Eastern Church of Christ*, and well calculated to produce modesty and decorum of manners.

The Commission thereupon submitted their minutes to the Holy Synod, and that body having approved them, transmitted them to this Department.

Athens, 5th—17th July, 1842.

The Secretary of State,

J. Rizos.

The Department of State for Religion and Public Instruction.

TO THE REV. J. H. HILL, DIRECTOR OF THE AMERICAN SCHOOLS
IN ATHENS.

We learn with regret from your letter to this Department of 14th—26th May, that the declining state of Mrs. Hill's health requiring her temporary absence, obliges you to relin-

* The instructions given to the missionaries from the outset and their practice have not interfered with the Greek Church. The object has been to teach the truth as it is in Jesus, in all the simplicity of the word of God, and this has been done in the family circle, in daily intercourse, in every school-room through the week and on Sunday. The Greek authorities have insisted, as they have a perfect right to do, that a Greek Catechism shall be taught in all schools, and such has been done in the Mission school by a Greek ecclesiastic. And while on the one hand the missionaries have attacked no practice or doctrine whatever, merely because different from our own, they have never for a moment given place to any superstitions contrary to the word of God, in their instructions at home or abroad, in their houses or in their schools, and have been faithful in reproving with prudence and in the fear of God whatever they found sinful in practice, or in doctrine contrary to the word of God. One charge of the "Age" against the Mission is that no pictures are allowed in the schools.

quish the High School for the education of females, which was founded by you originally several years since, and has been under your direction up to the present moment.

This resolution of yours, Sir, grieves us the more in proportion as we have the clearest proofs of the utility of the school in question, and an increasing conviction of Mrs. Hill's merits, and of her zeal for the education of the females of Greece.

With regard to the eleven beneficiaries of Government who are under your care, this Department has already adopted the measure suggested by you in your letter above referred to. The two who have already passed their final examinations, will leave the school at the end of this month, until the Government shall have an opportunity of appointing them as teachers. The remaining nine, in virtue of a royal order of 10th inst., and in compliance with the desire expressed in yours of 14th May, will be transferred to the school of the Phil. Society.

While we announce the above to you in reply to yours of the 14th ult., we avail ourselves of this opportunity to express officially the satisfaction of the Royal Government of Greece, for the zeal you have shown to give a *proper education** to the pupils who have been educated in your schools, as well as for the benefits which through them you have conferred upon Greece.

Accept, Sir, the assurance of my personal respect and esteem.

Athens, 14th—26th June, 1842.

The Secretary of State,

J. Rizos.

A letter from the parents of the pupils, chiefly of those who were brought up in the Mission family.

TO THE REV. J. H. HILL, AND HIS MUCH RESPECTED LADY:

Having enjoyed the advantage of seeing in the case of our own children, who have been brought up under your eye, results worthy of the correct and prudent system of education introduced by Mrs. Hill, (we refer not merely to *intellectual*, but *moral* training also,) the undersigned have felt the deepest regret in learning from your circular of 1st June, and the public announcement at your late examinations, that in consequence of Mrs. Hill's declining health you were under the necessity of dissolving your private school, and that hitherto held in the school-house, "Philadelphia."

As members of the Eastern Church of Christ, sincerely zealous for the religion of our fathers, we have felt an inward satisfaction in observing how conscientiously you directed the religious instruction of our children from the sacred Catechism of our Church, explained by clergymen of our own, educated at our own Theological School, and preachers of the word of God in our own pulpits. We were, above all, gratified in observing that you took as the basis of your instructions, the sacred truths of the Divine Word—truths which, when engraven on the susceptible

* The phrase translated above "*a proper education*," is very significant, and includes especially the idea of a proper RELIGIOUS training.

and tender minds of our children, are capable of guiding their course through the crooked path of life.

During the period when certain individuals were rudely and unjustly attacking your Establishment, many of us collectively, and each of us separately, assured you that we entertained not the slightest doubt of your sincerity and conscientiousness in the religious and moral instruction of our children, and for these reasons we should persist in confiding them to your care. As our convictions on this subject were the results of long experience, we could not be induced, by representations of a contrary character, to sacrifice the welfare of our beloved offspring: and now again we have the honor to repeat in writing the very same views, and to express our deep gratitude for all that you have done as regards our own children, while at the same time we offer you, in addition to this, our share of the tribute of thanks which the whole country owes you—for you were *the first* who gave us a model of education and suitable training for the female sex—beginning your system even from the infant years.

We are quite convinced that the sole cause of your retiring from the care of these schools, arises from the unfavorable state of Mrs. Hill's health, but we sincerely trust that her speedy and perfect recovery will be the result of her relaxation from cares, a change of air and the recreation of a voyage.* But while we offer up our good wishes for all this, we present ourselves before you to invite you to *continue hereafter* the same zeal which you have ever manifested for our children's education, and to renew the direction of a select school, (after you shall have happily returned from your journey,) if not to the same *extent* as formerly, at least so far as may suffice for the education of our infant children, and of those who have hitherto belonged to your external schools, both boys and girls.

It is true that the Phil: Establishment, the direction of which is daily improving, offers considerable facilities to the public, as respects the education of females, but on the other hand our wants in this respect are daily increasing. The good examples of those well educated females, who have already finished their education, (many of whom, as mothers of families, are conducting their households with so much propriety,) have furnished opportunities even to those who had previously not the slightest notion of the advantages of a good education to the female sex, to comprehend that *this*, more than any thing else, is capable of rectifying vulgarity of manners, that *this* most powerfully contributes to the moral renovation of a *nation*. There is, consequently, scarcely a father of a family who does not desire to provide such immense and important advantages for his beloved offspring. How much soever therefore the P. school may be enlarged, *it alone* can never supply the *present*, still less the

* A short voyage for the benefit of Mrs. Hill's health was proposed, but afterwards given up.

continually *increasing* wants of this community. Feeling, on this account, the need of which we speak, we shall continue to send our children to you with as much readiness, and with the same satisfaction as ever, in order to encourage you in this important work, and we have no doubt whatever, that besides the undersigned, the parents of all the children who belonged to your schools, will be gratified to learn that you are disposed to fulfil their wishes.

Allow us to assure you, that it will be a joyful moment for us—a moment of peculiar gratification, when you shall announce to the undersigned that you have decided favorably to our wishes and to our earnest request.

Accept, we pray you, the sincere assurance of the regard and respect which we feel it an honor to render you.

Athens, 8th—20th June, 1842.

A. G. Kriezis, *Secretary of State, Minister of Marine*; Geo. Scouffios, *Director General of the Post Office*; Nic. B. Bondouris, *Health Officer*; J. Manginas, *Counsellor of State*; An. P. Mavromichalis, do.; Rigas Palamidis, do.; N. Renieris, do.; Anastasius Loidoriky, do.; Nic. Zacharitzas, do.; Athanasius Loidorikis, do.; George Psyllas, do.; George Praidis, *King's Commissioner Cour des Comptes*; Geo. A. Rallis, *Secretary of State, Minister of Justice*; Geo. Karakatzanis, *Member of the Cour des Comptes*; Constantine J. Pitzipios, *President of the Court of Appeals of Athens*; M. Bernardos, *Judge at Lamia*; Geo. Levendes, *Consul General of Greece in Epirus*; Anargyros Petrakes, *Mayor of Athens*; Diomede A. Kyrialeos, *Arcopagite*; Eustrathios Pissas, *Military Governor of Athens*; Stamatis Daras, *Vice-President of the Cour des Comptes*; Paolo Scaludi, *Banker*; Anagnostis N. Mostras, *Major, Aid de Camp to Sir R. Church*; C. Kokkidis, *Notary Public, Athens*; Count Dionysius Boulzo, *of Zante*; Constantine Minotto, *of Zante*; Demetrius Theodovahis, *of Hydra, Proprietor*; P. Kentavros, *Advocate and Proprietor*; J. G. Boukouris, *Proprietor*; Emmanuel Modinos, *Captain de Corvette, Aid de Camp to Secretary of the Navy*; N. Chateriadis, *Captain of Infantry, R. A.*; D. Margaritis, *Merchant*; P. Lazaris, do.; D. Kyrgouzis, *Proprietor*; Basilus Antoniadis, do.; Nic. Souidas, *Provincial Treasurer of Acarnania*; N. T. Ghibas, *Proprietor*; Antonio Nikas, do.; B. Rokas, *Captain of National Guard*; Constantine Brani, *Vice-President of National Bank*; G. A. Despotoportos, *of Epidaurus Simeras*; G. G. Cozahes Typaldo, *Royal Librarian*; Luke Rallis, *Merchant*; Basiliky Steibach, a Greek lady; Catharine Guérin, a Greek lady, daughter of J. Rizo, the Minister of Foreign Affairs, &c.

In reference to the recent events in Athens, the Foreign Committee, at their meeting 13th inst., adopted the following:

Resolved, That this Committee tender to the Rev. Mr. Hill and family, an expression of their sincere sympathy with them under the severe trial with which they have been recently visited, in a public and powerful opposition directed

against the Mission. The Committee find their confidence in their missionary strengthened, by his prudence on so trying an occasion, and congratulate him on the high and ample testimony in behalf of his labors, from those on the spot, and best able to appreciate the nature and operations of the Mission.

CONSTANTINOPLE.

Rev. H. Southgate, June 27, 1842. The Greek Patriarch died on the 24th. He has been unwell for some time past. On Maundy Thursday, while reading the Gospel in the Church, which was crowded at the time to suffocation, he fainted and fell. I saw him the next Sunday (Easter day) when he appeared quite infirm and exhausted. Soon after he was removed from the patriarchal residence to the sea side. I was on the point of calling upon him, having heard of his return to the Fenar last week, when I received the news of his death. I repaired immediately to the Patriarchate, but only to hear the sad tidings confirmed. To me the loss is deeply afflictive. I knew of his excellent designs for the Church, and had uniformly received from him the kindest attentions. I shall never forget his appearance as I last saw him on the joyful festival—his long silvery beard, his frame bowing beneath the infirmities of age and illness, the people pressing eagerly forward to kiss his hand, the golden mitre, the patriarchal staff, and the almost regal robes of office, which presented at the moment, so strong a contrast to his downcast look, his feeble step, and his anxious care-worn countenance. All that I have seen of him has impressed me with the belief that he was a good man and a devout and humble Christian. I understand that his successor was appointed [nominated] yesterday, but I have not yet heard his name.

*July 7, 1842. Death of a young Bulgarian.** In my last of June 27, I had to announce the decease of the excellent and venerable Anthimos, Patriarch of the Greek Church; in my present I have to record the death of another, in an humbler station indeed, but one most dear to me. My acquaintance with John Witskovitch, commenced nearly two years ago, soon after his return from England, where he had spent five years preparing himself for a station to which he had been called by the Sultan. He was a member of the Greek Church, a Bulgarian by birth, naturally intelligent and active, but ignorant, as he himself has often testified to me, of the most common truths of religion. In England he fell into the society of good people, and became an inmate of the family of a clergyman of the English Church in which he received sound religious instruction and gradually became an enlightened and exemplary Christian. When my acquaintance with him began I was struck with the mildness and meekness of his character and his simple unostentatious piety. As I came to know him better my love for him increased, but his quiet and unobtrusive disposition concealed

* The piety and promise of this young man had led, through the representations of Mr. S., to private efforts for his education in this country, which were in progress at the time of his decease.

from me many excellencies which I learned only after he came under my own care. Last winter he was visited by a severe illness which would probably have ended his days if left to himself. On calling upon him one day in February, I found him in a miserable room, destitute of the most common necessities of life, and compelled to live with men who spent their days and nights in carousing. These were the accommodations provided by government, and no entreaties could obtain any thing better for him. His patron, the late Sultan, died before his return from England, and while he saw others who accompanied him to England promoted to high stations, because they were Mussulmans, he was left in obscurity and neglect because he was a Christian. The tide had turned, and the strong current in favor of improvement which had received its impulse from Sultan Mahmoud, grew weaker and weaker after his death. Old Mussulman prejudices had revived, and my young friend, when he begged for some station of usefulness, was told that his station was good enough for a Giaour. He was retained by the government, but was left with barely the means of subsistence, unemployed and neglected. The knowledge which he had received in England had opened to him the wants of his own countrymen, and he longed most earnestly to be released from his engagements that he might devote his life to their welfare. These are Bulgarians of European Turkey, a simple but ignorant people, fond of instruction and promising the best results to well directed efforts in their behalf. My attention had already been drawn to them and I determined if possible to procure my young friend's release and enable him to prepare himself for usefulness among them. You know my plans with regard to him, for he is the same of whom I have formerly written. I took him into my house where with proper care and good medical treatment he rapidly recovered. Previous to the execution of our plans he wished to visit his widowed mother whom he had not seen for seven years. For this purpose he left me in May in good health, though not perfectly restored in strength. His journey as far as Adrianople proved beneficial. There he was again seized with illness which immediately prostrated his strength. In a place of strangers he felt that he had hardly any resource but to endeavor to reach his home. He left Adrianople, but at the end of four days' journey found himself unable to proceed farther. A fellow countryman who happened to be travelling in the same direction, had compassion upon him, and provided a cart in which he was conveyed some hours further on the road. He seems, however, to have sunk very rapidly under a disease which required (what it was impossible to find in a barbarous country) careful treatment and skilful medical aid. The hope of reaching Philippopolis seems to have lingered with him, but in vain; before he arrived at the city, and while yet a few miles distant from it, he died in the cart on the road. Thus has departed one who of all the men I have known in this or any land presented the most meek, subdued and lovely cha-

acter of a Christian. Gentle and unpretending, yet active and persevering, sound in judgment, intelligent and remarkably apt to learn, modest, affable and kind, he seemed to need only a thorough education, to make him an instrument fitted for his Master's service. While I would not speak evil of the dead, I would not, on the other hand, say any thing in their praise more than truth would warrant. But of my young friend I am unable to recall a single defect of character, though I was in daily and hourly intercourse with him the last months of his life. I believe he had consecrated to the service of Christ every power and faculty of soul and body, and I have never seen a consecration apparently more unreserved and entire. I know nothing of his last hours, but I have the better evidence of his holy life to console me for his departure. I doubt not he rests in peace and that for his own sake I have no cause to mourn. But for the loss of his instrumentality on earth I know not how to console myself but by unreserved submission to the will of God. It was best that he should depart, or he would not have been taken away. The same God can raise up other instruments to do his work, and for myself it may be well that I have one less tie on earth and one more tie in Heaven. He died at the early age of 22.

INTELLIGENCE.

We regret to learn that the residence of our missionary at Quincy, Illinois, the Rev. Mr. Giddinge, was consumed by fire on the 6th August, and his clothing, furniture, private papers, correspondence, and part of his library destroyed.

The resignation of the Rev. A. F. Dobbs, as missionary at Frankfort, Ken., has been accepted by the Committee.

\$4000 will be required on the 1st inst., to liquidate the claims on the Domestic treasury, which is now empty.

ADDRESS OF THE FOREIGN COMMITTEE.

The Foreign Committee feel constrained to lay before the Church a sketch of the operations of that Department of Missions. Encouraged by the strong and very united sentiment expressed at the late Annual Meeting of the Board, they design, as God shall open the way, to increase the number of missionary laborers, as follows :

1st. At an early date, two ordained missionaries to Western Africa ; and at a future period, a physician, and also another female teacher.

2d. About one year hence to add two missionaries to co-operate with the Rev. Mr. Southgate in the Mesopotamian Mission.

3d. In a few months to add a female teacher to the Mission at Crete, now rapidly increasing in the number of its pupils.

4th. In Texas, to establish another station, the missionary for which waits only the proper season for departure.

The Committee are happy to say that the several parties designed for the above stations, are now preparing for their departure at the appropriate periods, having offered themselves for the work, and full confidence being entertained in their adaptedness for it. One of the ordained missionaries has been appointed, and two others are now waiting such appointment.

In addition to the above, the Committee strongly desire the appointment of another missionary to China; but as yet no one has offered for that field. A sum has already been pledged to meet the additional expense of such a measure; and although the desirable qualifications in such a work are somewhat peculiar, yet there are many who might hope to fill with a high degree of usefulness, one of the most important openings now before the Church. This is commended to the attention of those who are considering the path of duty in relation to the missionary work.

The Committee go forward in their work, strengthened by the urgent injunction of the Board to do so; and by the very general sentiment recently enjoined in various diocesan addresses in behalf of these labors of love. Many of the sources of large contributions have been cut off, but there are hearts and hands, in increasing numbers, willing and ready to aid. The number of communicants in the Church at large within the last year, is greatly increased; and the Committee turn with confidence to the rectors of country parishes, as well as to those in our cities, in the hope that means will be gladly furnished to aid the Committee in the above designs; they feel that in these times any enlargement will demand, even from parishes which can give but little, all they can give, in justice to other objects of christian benevolence; and yet with but little means in hand, they feel constrained to go forward, in full confidence that God will stir up the hearts of His people to make known abroad the Gospel of His dear Son. The Committee trust that contributions will be more frequently made at an early period, to prevent the embarrassment often threatening their operations during the early part of the year, and now commend the claims and wants of our Foreign Missions to the rectors of parishes and their congregations.

By order of the Foreign Committee,

J. A. VAUGHAN,

Secretary and General Agent.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from August 15th to September 15th, 1842.

DIOCESE OF VERMONT.		
Burlington, St. Paul's Ch.,	\$31 03	
St. Alban's, Ladies of Union Ch.,	10 00—	41 03
DIOCESE OF MASSACHUSETTS.		
Boston, Anonymous,	20 00—	20 00
DIOCESE OF CONNECTICUT.		
Derby, St. James' Ch.,	23 58	
Middle Haddam, Christ Ch., \$6 00; a lady, \$5 00,	11 00	
New-Haven, Trinity Ch.,	25 00—	59 58
DIOCESE OF NEW-YORK.		
Dutchess County, Anonymous,	20 00	
Hudson, Christ Ch.,	20 00	
Fort Hamilton, M. W. Z.,	20 00	
Newburgh, St. George's Ch.,	30 00	
Newtown, (L. I.) St. James' Ch.,	10 00	
New-York, St. Paul's Ch.,	3 00	
" Zion Ch., (for Logansport, \$18;) S. S., \$50; Friend to Missions, \$200; for Jubilee Coll., \$5,	273 00	
Troy, St. Paul's Ch., (a member one half,)	15 00—	391 00
DIOCESE OF WESTERN NEW-YORK.		
Buffalo, E. R. S.,	10 00	
Holland's Patent, St. Paul's Ch.,	2 00	
Lockport, Grace Ch.,	12 00	
Marcellus, St. John's Ch.,	3 00	
Syracuse, St. Paul's Ch.,	4 35	
Utica, Grace Ch.,	50 50	
Watertown, Trinity Ch.,	5 00—	86 85
DIOCESE OF NEW-JERSEY.		
Mount Holly, St. Andrew's Ch., \$10 22; Miss. Assoc., \$2,	12 22	
Newark, Trinity Ch., (a member,)	10 00	
Paterson, I. T.,	2 00—	24 22
DIOCESE OF PENNSYLVANIA.		
Erie, St. Paul's Ch.,	50 00	
Germantown, St. Luke's Ch., \$45 20; Fem. Miss. Asso., \$20,	65 20	
Jerseytown, Christ Ch.,	3 25	
Oxford, Trinity Ch.,	24 21	
Philadelphia, J.,	20 00	
" Ascension Ch., \$11 42; Sunday school, \$2,	13 42	
" Trinity Ch., Female Infant School,	5 00	
" Anonymous,	10 00	
Wilkesbarre, St. Stephen's Ch.,	15 00—	206 08
DIOCESE OF MARYLAND.		
Dorchester Co., Bridgefarm, T. I. H. E.,	5 00—	5 00
DIOCESE OF VIRGINIA.		
Albemarle co., Saint Ann's, Christ Ch.,	7 00	
Caroline co., Port Royal, Mrs. Tayloe,	10 00	
Fairfax co., Alexandria, D. C., Christ Ch.,	9 00	
Lunenburg co., Cumberland Parish,	15 00	
Miscellaneous, Mrs. E. Marshall,	10 00—	51 00
DIOCESE OF SOUTH-CAROLINA.		
Charleston, St. Peter's Ch., \$36; a lady, \$25,	61 00	
" St. Stephen's Monthly Missionary Lecture,	17 10	
" St. Paul's Ch., \$90; colored persons, \$6 70,	96 70	
" Rev. J. S. Hanchell,	25 00	
" St. Michael's Ch.,	43 50	
" St. Philip's Ch.,	50 00	
Columbia, Trinity Ch., \$45; Ladies' Sewing Society, \$30,	75 00	
Pendleton, "A.,	5 00—	373 30
DIOCESE OF MISSISSIPPI.		
Miscellaneous.—Mrs. R. Randolph,	2 50—	2 50
DIOCESE OF LOUISIANA.		
New-Orleans, St. Paul's Ch., \$38 50; Mite box, \$22,	60 50—	60 50

DIOCESE OF OHIO.			
Pequa, St. James' Ch.,	2 00—	2 00	
Total,		\$1123 06	

[] In the report of contributing parishes for the year ending June 15th. 1842, South Carolina, Waccamaw, All Saints', was credited with \$75 for Domestic Missions; it should have been \$200. Winyaw, Prince George's, was credited with \$141 70; it should have been \$16 70.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from the 15th August to the 15th September, 1842.

MAINE.			
Brunswick, Prof. D. R. Goodwin,	\$10 00—	\$10 00	
VERMONT.			
St. Albans, Union Ch., ladies, (one half,)	10 00—	10 00	
RHODE ISLAND.			
Warren, St. Mark's Ch., weekly offerings, for Africa, \$21 70;			
Sunday school of do., for do., \$20,	41 70—	41 70	
CONNECTICUT.			
Derby, St. James' Ch., offerings,	15 54—	15 54	
NEW-YORK.			
Fort Hamilton, M. N. Z., per Rev. J. D. Carder,	10 00		
Highlands, Cold Spring, St. Mary's Ch.,	2 00		
New-York, S. S., per T. N. Stanford, Esq.,	50 00		
Philipstown, St. Philip's Ch.,	1 35		
Troy, St. Paul's Ch., a member, (one half,)	15 00—	78 35	
WESTERN NEW-YORK.			
Le Roy, St. Mark's Ch., \$12 56; Sunday school, \$15 94, and \$1 52,	30 02		
Medina, St. John's Ch.,	2 26		
New-Hartford, St. Stephen's Ch.,	3 00		
Syracuse, St. Paul's Ch.,	4 35		
Watertown, Trinity Ch.,	3 00—	42 63	
NEW-JERSEY.			
Newark, Trinity Ch., a member,	20 00—	20 00	
PENNSYLVANIA.			
Jerseytown, Christ Ch.,	1 00		
Oxford, Trinity Ch.,	5 00		
Philadelphia, Church of the Ascension, Sunday school,	3 50—	9 50	
MARYLAND.			
Cumberland, Emmanuel parish,	15 00—	15 00	
VIRGINIA.			
Farquier co., Mrs. E. Marshall, \$10; Mrs. R. L. Randolph, \$7; E. N., \$3,	20 00		
Fredericksburg, J. B. G., \$29 65; Miss M. J. Keith, for Africa, \$1,	30 65		
Fairfax co., Alexandria, D. C., Christ Ch., Mrs. Custis, for Africa, \$2; Mrs. M. C. Laford, \$3,	5 00		
Goochland co., St. Paul's Ch., for Africa,	50 00		
Lunenburg, Cumberland parish, for Africa,	5 00		
Petersburg, Rev. C. J. Gibson,	5 00		
Richmond, Mrs. Petticolin,	1 00—	116 65	
SOUTH CAROLINA.			
Columbia, Trinity Ch., offerings,	25 00		
Charleston, St. Peter's Ch., Working Soc., for a pupil at Athens, first payment, \$80; from a lady, a thank offering, \$25; from Rev. John Fielding, \$3; Church offerings, \$36,	144 00		
St. Stephen's Chapel, Miss. Soc., \$5 68; Sunday school, for "Paul Trapier," Africa, \$10; white congregation, for "Daniel Cobia," Africa, \$10,	25 68		
St. Paul's Ch.,	50 00—	244 68	
MISSISSIPPI.			
Vicksburg, Mrs. R. Randolph,	2 50—	2 50	
(Total since 15th June, \$4,535 06.)	Total,	\$606 55	

The Spirit of Missions ;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

NOVEMBER, 1842.

No. 11.

DOMESTIC.

MASSACHUSETTS.

THE Board of Missions in this Diocese, in their 6th Annual Report to the Convention, bears testimony to the expediency of concentration upon important points in the following words :

"It will be observed that the principal part of the funds have been appropriated to the support of parishes, which, with the blessing of God, will at no distant day be able to dispense with missionary aid, and will probably in a few years return more into the Treasury of the Board, than they have received from it. And while none of these few stations, of which the same cannot be expected, have been deserted, the Board has become convinced of the inexpediency of increasing their number, and of the duty of concentrating the means placed at their disposal, as much as possible, where they may with the greater certainty be expected to produce widely extended results."

In order to prepare the way for some more uniform, simple and effectual arrangement as to the missionary operations of the Diocese, a correspondence was opened a short time since with the Committees of the General Board of Missions, in which it was proposed that the Treasurer of this Board should be made the receiving agent of these Committees in this Diocese, and in general that their entire action in this State, whether by correspondence or otherwise, should be through this Board.

"The committee to whom the report of the Board of Missions was referred, recommend, that to carry out the existing organization of the Board, the state be divided into districts or associations, whose duty it shall be to watch over and promote the missionary spirit in their respective districts and confer with the Board in relation thereto. Meeting as often as their convenience will permit, remitting to the Board from time to time the collections they may make for missionary purposes, Domestic and Foreign, with such directions respecting the disposal of the same as they may deem proper ; making such communications as they may consider interesting and important, as to the state and character of the missionary feeling, and other interests within their district. The Board to depute one of its members, or some other efficient person to attend and aid in the business when requested, and from time to time make such suggestions and recommendations as the requirements and duty of the Church shall seem to render necessary. The public meetings of the Board to be held three times a year, in October, January and April, attended by delegates from the several associations. This is the sys-

tem they say essentially of the Church Missionary Society in England, one of the best institutions in the world, combining the great advantage of union of purpose with division of labor."

RHODE ISLAND.

The missionary work in this state is conducted by a Board of Missions, called a missionary convocation, consisting of such of the clergy in the diocese entitled to seats in the Convention, as shall pledge to the Treasury of the Board for the missionary purposes of the same, an annual sum equal to at least to one tenth of their respective salaries. Bishop of the diocese ex-officio President. Their first stirring appeal contained in the following extract from the report of the convocation to the Convention, June 14, 1842, will be read with interest.

"The Church of the living God, as the only effectual reformer of men, was intended to be, and from its very nature must be, an essentially aggressive institution. And it will ever show itself to be such, in proportion as the hearts within its pale are tender and self-denying hearts; hearts that not only avail themselves of opportunities actually put in their way, but are looking out and watching for opportunities of doing good. "This is my commandment," says the Redeemer, "that ye love one another as I have loved you." And how did He love us? Did He wait until He was urged and implored by ten thousand tongues of appealing suffering, before his soul's deep love flowed forth to sinners? Did He wait until He had discovered in their characters some traits or disposition worthy of His love? No. The benevolence of the first Great Missionary was a free and unbought benevolence. He was not moved thereto by our importunity, nor by the prospect of new dignity or glory. Have we imitated it? Have we sought to imitate it, in our conduct to our fellow men, less favored than ourselves? Should we not turn away, ashamed and self-reproached, if Jesu's love to us and our love to perishing sinners, were placed side by side? Have the arms of our charity been stretched forth unasked? Or have the pulpit and the press been obliged to echo and re-echo their admonitory and beseeching tones, before the Spirit of mercy could be persuaded to go forth from our midst? Have we sought to do good to others, as He sought to do good to us?"

It has been stated by one who has paid no little attention to the subject, that at least one third fewer individuals are now to be found in our academies and colleges, having the ministry in remote prospect, than five or six years ago—so that in coming years, unless something be done to remedy the evil, the number of candidates for the ministry will decrease rather than increase.

This alarming state of things fully justifies all the anxiety that is felt in many quarters, to establish church institutions for education on christian principles, to train up a race of men and mothers, who will devote themselves or their offspring to the ministry.

The Church at large, not providing for, nor legislating on the subject, it is left, of course, for diocesan or individual effort, and some most promising schools have sprung up. We fear that Churchmen are not sufficiently awake to the importance of fostering them, placing them on a liberal footing, and not permitting bishops and clergy to make all the ventures in so holy a cause.

In our want of funds and arrangements for procuring them, the friends of missions must not lose sight of the great and increasing demand for men, lest when they fill the treasury, (God

speed the day,) there may be none found to go to the help of the Lord against the mighty. Let us hail every effort to bring out and educate our young men, not "to be ministered unto, but to minister."

We extract from the Report of the Board of Education, delivered at the 52d Annual Convention of Rhode Island, the following :

"The Board of Education are unanimous in the opinion that, however useful mediocrity of talent and acquirement, when combined with ardent piety, may be found in the work of christian ministry, yet that the aid of the benevolent ought to be invoked mainly, if not exclusively, in behalf of those indigent young men, who, to the crowning grace of piety, superadd extraordinary natural endowments, and the desire at least for liberal attainments. Far be it from this Board to prescribe, either to individuals or to churches, the manner in which they shall exercise their bounty. In making the above remarks, they would seek only to indicate what is believed to be a sound general principle in the management of this and similar eleemosynary institutions. In closing this report, the Board of Education may be permitted to re-affirm their conviction of the incalculable importance of this and all similar agencies for extending far and wide, a knowledge of the Gospel of Jesus Christ.

"Intellectual education cannot heal the awful woes of immortality; it cannot satisfy the deep wants of the human spirit. It may embellish the hours of health, and ease, and pleasure: but what solace does it provide for sickness, for care, and for sorrow? It may train men for the business of this life; it cannot fit them for the happiness of heaven. Considerations like these, which plead so strongly for every effort made in behalf of a wider diffusion of the principles of Christianity, are rendered still more impressive by the nature of our political institutions, and by the fearful dangers to which they stand exposed."

CONNECTICUT.

The annual address to the Convention was hastily thrown together by the Bishop while suffering under recent indisposition, so that he was unable to add any general remarks upon the state of the diocese, or to discuss any topics to which he might wish to direct the notice of the Convention.

In a recent visit to some of the churches in this state, we were gratified not only in finding this venerable head enjoying his wonted health and vigor, but the members rejoicing in the blessings vouchsafed from heaven and earth—as there had been but little departure from christian moderation, there was very little cry about hard times.* Churches were springing up, unembarrassed, ready soon to pour their mites into our Treasury—not a poor man was to be seen in the state. One of the most attractive objects to a missionary eye, is their noble college at Hartford, which, in the graduating class of 25 last year, contained 12 or 14 candidates for the ministry, and has within the 25 years of its existence, sent 70 good men and true into the ministerial ranks.

* The missionary cause seemed to have suffered there chiefly from the wranglings through which it has passed—delirant reger, plectuntur Achivi—which may be somewhat freely rendered :

While Churchmen great
With pious bate,
Discuss organizations,
The bowels of our brethren dear
Who westward go to pioneer,
Are not refreshed with rations.

No marvel that the Church is enlarging herself there rapidly. The loveliest spot, the most inviting shades, salubrious air; what is wanting but the sagacity of Churchmen, to see and feel that in fostering such schools of the prophets is their strength and advancement.

VERMONT.

We earnestly entreat the attention of parents and sponsors to the following extract, though long, from a sermon preached by the Rt. Rev. Bishop Hopkins, entitled Religious Education the Safest Means of Ministerial Increase.

"In examining the methods by which the alarming deficiency of ministers for the present wants of the world is to be supplied, it is obvious, that the first and chief is that pointed out in the text, 'Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.' Christ Jesus is the great Head of the Church. He sits at the right hand of the Father, throned in light inaccessible and full of glory, having all power in heaven and on earth. Prayer to Him, therefore, is the great instrument of this, as of every other blessing; for without his grace, his mercy, and his might, vouchsafed to us, neither the individual disciple nor the church at large, can possibly stand, much less increase and prosper.

"But here, as in all other cases, prayer alone is an idle mockery, if we neglect those efforts and means which his providence has placed within our own reach. Our faith, in this matter, must be shown by our works, else it will be found dead and unprofitable. By what works, then, should the earnest prayer of the heart be accompanied, in order to prove that it is sincere. We answer, by giving our property, our children, and ourselves to the furtherance of the gospel ministry, wherever it can be done in consistence with the will of God. Of each of these we shall briefly speak in their order.

"The second method proposed, namely, the giving our children to the work of the Lord, presents a question of much greater difficulty, not only because the undertaking is, in itself, a very serious task, but because even the propriety of attempting it is doubted by many.

"Believing it, for myself, to be a subject of pre-eminent importance to the best interests of religion, I shall proceed to consider the arguments that are advanced against the devoting of our offspring to the office of the ministry, and then set forth the mode in which such a design is most likely to succeed.

"The objections made by the world, we shall not waste your time by examining, because it is a matter of course, that those who do not love religion themselves, would dread, rather than desire, the ministerial profession for their offspring. But religious persons are opposed to the idea on a very different ground,—from the fear that by designating their children to this sacred office, they might be intermeddling with a work which belongs to God alone. In answer to this, we must say, that to our mind both scripture and reason seem in favor of the principle; and this we shall endeavor to show.

"To commence then with the authority of scripture, we have first the regular patriarchal system, by which every father was expected to be priest in his own family, and amongst those who descended from him. Next the patriarchal principle, that the eldest brother should exercise the priesthood, by the right of primogeniture. Next, the positive appointment of the family of Aaron to the high priesthood in Israel, and of the tribe of Levi to attend the tabernacle, and to be teachers of the divine law throughout the nation at large. Now in all these cases, by the express institution of God himself, whole classes of men were taken from their birth, designed to exercise holy offices, and taught to look forward to them as much of course, as they could have done, under different circumstances, to any other species of occupation.

"But this is not all. In the days of Samuel, Elijah, and Elisha, we read of the schools of the prophets; and it is indisputable that children were trained up in those schools for the very exercise of the prophetic function; the word prophet being used to signify him who announced the will of God, whether it were done by prediction, or by preaching only. Here again, we find the principle of educating youths for the work of the ministry, and this too, on a broad and extensive

scale. The case of Samuel himself went much farther, for he did not belong to the tribe of Levi; and yet his pious mother made a conditional vow concerning him before he was born, and punctually fulfilled it by bringing him at three years of age, and leaving him in the temple to be trained for its service under the care of the high priest Eli.

"Now it is true that all this occurs in the Old Testament; but it is also true that these very scriptures are declared to be "profitable for doctrine and instruction in righteousness" to the Christian church, that the "man of God may be thoroughly furnished unto all good works;" and, besides the impropriety and danger of imputing variableness to the mind of the unchangeable Jehovah, unless in those points where he has himself clearly revealed the alteration, we have a strong intimation in the New Testament, that it was not the design of the Almighty to disapprove the old principles of action, but the contrary. For St. Paul, speaking expressly to this point, and saying that "no man taketh the honor of the ministry to himself, unless he be called of God," immediately recurs to the Mosaic dispensation for his comparison, by referring to Aaron. Hence we must consider it as plainly agreeable to the revealed will of the Lord, that children should be devoted to his service, and put in training for that end; the only difference being, that whereas there was formerly a designation of a particular tribe and a particular family for sacred offices among the Jews, all families and tribes are to be held equally acceptable amongst the Gentiles.

"Such being the scriptural testimony on this point, we recur to the reason of the thing; and we ask, on what ground can it be objected to, that children should be as much designated and trained for the exercise of the clerical profession, as for any other? You will say, because the ministry is a sacred office, requiring the express operation of the Holy Spirit to qualify a man for it, which no human means can supply. Now we accord most fully in the fact here stated; but we see not how it can furnish any argument against our position, because the same reasoning would equally prevent our designing our offspring to be Christians. The Holy Spirit must operate upon the soul in every case, or our children cannot be saved. But does this prevent our bringing them to Christ in baptism, and promising in their name, that they will serve him all the days of their life? How do we know that the Spirit will give them grace to believe and to obey? Because God has promised his blessing on the use of means, and especially in answer to fervent prayer. Therefore, relying on the promise, we do our part, and leave the rest to him. True, after all, our children may not be Christians. We cannot command the divine aid, we can only earnestly seek and humbly wait for it; but we do this in faith, believing that we shall not seek nor wait in vain. And why not pursue the same principle in relation to the devoting our children to the same Saviour in the office of the ministry? If we diligently use the means, and fervently pray for his grace and blessing, is it not likely that our zeal will be accepted and our prayers heard? Assuredly, unless the Lord vouchsafe to grant the proper spiritual qualifications, all our efforts must be utterly in vain; but, at all events, the endeavor cannot do them any harm. Our anxious solicitude to train up our offspring upon this sacred plan, and our earnest prayers that the Saviour would accept them, cannot make them worse men in any other occupation. And it is more than likely that in the great majority of cases, our offering, like that of the pious Hannah, would be received, and that the gift would bring down, upon our children and ourselves, a peculiar blessing.

"But it may be objected here, that our comparison does not furnish a fair illustration; because all may, and it is the will of God that all should be Christians, therefore it becomes our duty to baptize all our children; whereas all cannot, and it would not suit the state of mankind that all men should be ministers; therefore we ought to leave it to the Lord alone to say whom he has chosen, and not run the risk of thrusting persons whom he has not called, into an office of such awful responsibility. Now to this it might be answered, that the argument, plausible as it is, involves a total mistake—that it is the will of God that all men should be priests, that Israel is called a "kingdom of priests and an holy nation" expressly, and that it is the great characteristic of the full establishment of the divine government, that no set order of preachers will then be necessary, since, in the language of the prophet Isaiah, "no man shall in that day say to his brother, Know the Lord; for all shall know me from the least unto the greatest." Should it be said, however, that if all men were ministers of the gospel, the other business of the world would be put to a stand, we doubt the conclusion; for there is no lawful occupation which might not be carried on by priests as well as by others, provided there were no demand for their whole time in the exclusive work of propagating the gospel. This is sufficiently manifested to us in the patriarchal priests, who followed the customary business of their day; as Noah,

who built the ark, and made valuable discoveries in husbandry; in the Levitical priests, who were employed at intervals, as instructors and agriculturists; in St. Paul, who worked at a trade; and in the general admission of modern practice, where,—to say nothing of bishops in parliament, and ministers of the gospel in congress and the legislature, in the office of the magistrate and on the bench of justice,—we behold them currently engaged in teaching languages, mathematics and philosophy in colleges, in practising medicine, in farming, printing, bookselling, and many other avocations,—especially in missionary stations. I do not say that it is desirable to have them thus occupied, in a period of the world when they might find more important and appropriate employment; but I do say, that there is nothing to forbid it, where the individuals themselves have no reason to suppose that the interests of the gospel may be suffering for want of their exclusive attention. If then, even now, we see the ordinary business of the community conducted by men of the ministerial profession, much more might it be so conducted, if all were qualified for the same sacred calling; and the world, instead of losing, would be an inexpressible gainer by such a change.

"But this is answering an extreme objection by an extreme case. As it is, there is no danger of overstocking the ministerial office, nor will there be any such risk to be apprehended for generations to come. Neither is there any thing proposed, which favors the notion, that the spirit of the Lord should be forestalled in making a selection from his servants, for this important and awfully responsible work; or that men unqualified should be thrust into it. Far be from us an idea so impious as well as absurd. It is, on the very contrary, one of the chief recommendations of the principle in our view, that it furnishes the best means of forming a true estimate of the spiritual qualifications of our candidates. According to the prevailing practice, they are admitted of necessity, with scarcely any long or intimate knowledge of their character, on the strength of certificates, which are perhaps as well devised as possible, but which we all know it to be an easy thing to procure, on the very slightest presumptive evidence. Whereas if children were put under the care of pious, devoted, and experienced Christians, with the distinct view and desire that they might enter the ministry, their whole period of education would be subject to the most constant and devout inspection. Their talents, their habits, their tempers, their spirituality, could all be brought, in this way, to the sober test of fair examination; not the formal examination of question and answer, which so often deceives the most wary, but the experimental examination derived from the thorough knowledge of their Christian instructors and friends. And if, at the proper age, they were not thought fit, by those who were thus intimately acquainted with them, there would be a full opportunity allowed for dissuading them from the sacred profession. It is perfectly plain from this, that when we speak of consecrating our children to the ministry, we do not mean an *absolute, unconditional choice* of such a solemn and responsible calling. But only a giving them to the service of God, *so far as in us lies*, and an adoption of such a course as should, by his blessing, either qualify them to do his work, or enable us to keep them from profaning the sacred office by worldliness or incapacity.

"As to the special call of the Spirit, we avow ourselves friendly to the strictest interpretation of our ordination service, where the candidate is bound to say, that "he trusts he is inwardly moved by the Holy Ghost to take the sacred office upon him." It is, indeed a doctrine, liable, like all others, to be abused by fanaticism on the one hand, and by laxity upon the other. But one thing seems clear,—that the existence of such a special call must always be a question between God and the candidate. Nor do we see how the admitted necessity for it should prevent our best efforts to induce our children to seek for the direction of the Spirit, and meanwhile to attain that knowledge, and practise those principles, which are favorable to such a result. A similar co-operation of human efforts with the divine will runs through the whole economy of nature. The husbandman cannot cause the sun to rise, nor the rain to fall, nor the seed to vegetate. These things are the sole province of the Almighty. But he can and ought to prepare the soil, sow the grain, and then look to the bounty of Providence for the harvest. And in like manner the Christian parent cannot change the heart of his off-spring, bestow sufficient talent, nor produce a special call to the ministry. These things are also the prerogative of the great Redeemer. But may he not surrender his sons to the service of the Lord, pray for the divine blessing, instil the earliest principles of piety, recommend the duties and profession of the ministry to their reflection, direct their reading and their studies in an appropriate track, put them into the most favorable associations for the strengthening of their religious feelings, and recommend them to make it the subject of their own most fervent supplications, that the Spirit might direct them to that course, which

should be most for the glory of God and the welfare of his Church? Surely a Christian father could incur no risk by thus laboring to further the spiritual interests of Zion. Surely a Christian mother, especially, could direct her efforts into no other channel, so well deserving her pious counsels, and her daily prayers. Nor can it reasonably be doubted that such a system, administered in a proper spirit, would be prospered by the divine blessing,—that the young hearts of their offspring, awakened to a zeal for heavenly truth, before the influence of the world or the power of evil passions had time to occupy them, would cling to the Redeemer with the warm simplicity of early affection,—and that the desire of being instrumental in saving the souls of men, thus cherished in the very spring-time of life, would become, as it ought to be, the ruling principle of their being. And should the Great Ruler, for wise purposes, withhold the necessary blessing, such parents would, at least, be enabled to submit, with the consoling consciousness, that they had discharged their duty; and that, whatever may be the consequences of a deficiency in gospel light and knowledge, no part of the blame could lie at their door."

NEW-JERSEY.

The conviction seems fastening more and more strongly upon the mind of the Church, that *we must have*, cost what it may, strong men at central points in the missionary field, and at the same time light troops to scour the country and fall back as occasion may require on the centres.

When we think for a moment what issues may hang upon our neglect to do *something* for providing religious teachers for the various ranks and conditions of men, fairly within the range of our domestic missionary operations, the Indian, the African in this country, the Jew, the sailor, the soldier, our brethren in the east and west, and the rapidly increasing emigrants from England, Germany, &c., must not the prayer gush from our full hearts, that our Bishops may devise some mode acceptable to the House of Clerical and Lay Deputies, in which a ministry adequate, from its adaptation and numbers, may be provided.

The following extract from the address of the Rt. Rev. G. W. Doane, to the Clergy and Laity of the Diocese of New-Jersey, in Convention, May 26, 1842, has special interest in this connection.

"I have spoken frequently of the great necessity which there is of introducing into our missionary system a measure of itinerancy. If there could be at least one missionary for every county, to occupy the ground not covered by the parochical system, I should consider it equal in effect to doubling the number of our clergy. An active ministry, travelling continually from place to place, not only holding frequent services, but visiting at every house which is without the pastoral care, is what we owe to Christ, and to the souls committed to our charge. I feel no common satisfaction in the confirmation given to my judgment in this matter, by the dying benefaction of the excellent Mr. Olden. It makes me more desirous that some way should be devised to multiply, in some proportion to our wants, this means of doing good. The principle of radiating from fixed centres is a point in the philosophy of missions, which has not been properly appreciated by us. It might be so employed as to combine in fullest measure the two great considerations in all great works of charity, efficiency and economy. This is indeed, the germ of the cathedral system; and it was by it that the early teachers of our faith were able, with small means, to bring about such great results. The theory is simply this. A central point is chosen. The public (it should be the daily) worship is established. A school or schools for training up the young in strict accordance with the system of the Church, should be of simultaneous date. Upon this point there is a concentration of strength, to the fullest measure of ability. It is the residence, the see, (or seat) of the Bishop of the diocese. From it to every place that can be reached, the Gospel and the sacraments are sent. If there be three, or five, or seven, that are united in the work, one, two or four,

may always be abroad. The various duties should be so distributed that, with the exception of a resident head, each should in turn take part of all. Thus, the evils of a merely itinerant ministry, in the neglect of the home affections; and in the want of opportunity for study and for writing are avoided. When they who have been out for four or six months, among the highways and hedges, go back to stationary duty, they who have been engaged in pastoral care, in prayers and preaching, and in the teaching of the young, should supply their places; and again, in turn go back. The employment of young men, deacons for the most part, who should hold themselves, while they remained in this connection, strictly and entirely at the service of the Church, would add to its advantage the greatest use in pastoral training. Such an institution well organized and well conducted, would do much, from the proceeds of the scholastic portion of the system, to support the missionary; while it would be not only as a christian nursery for children, but as a training school for christian teachers, and as a theological school, inestimable in value to the best interests of the community. But let the missionary system be enlarged, till it supply, with the word and ordinances, every nook and corner of the land. In this way all Christ's sheep will be provided for; and just as fast as folds can be set up, and kept up, the desire of having shepherds of their own will stimulate to exertion. The elements of such a system are working in many hearts in England.* It is strongly felt that there has been too much isolation in our missionary enterprise. We have not drawn enough upon the social principle. When our Divine Master sent out preachers, he sent them "two and two." He himself was accompanied, whithersoever he went, by one or more of those whom He had chosen to be ministers of the word.

"The following extract from a Pastoral Letter of Bishop Doane, to the Clergy and Laity of the Diocese of New-Jersey, in behalf of systematic charity, has been extensively circulated in the periodicals of the Church. This is no reason why it should not be transferred where it so appropriately belongs—the missionary organ of the Church.

"What I have now to propose—and what I confidently believe, if faithfully carried out, will be blessed of God, to the full and constant supply of the Missionary Treasury—is, that instead of monthly, or at rarer intervals, "The Offerings of the Church" be made every Lord's Day, in connection with the offertory, as appointed in the communion service.

"I. This was the primitive mode.

"II. This is the simplest and most direct address that can be made to the parishioners.

"III. This is the Church's proper action, in her due organization, under the direction of her ministers, on the call of her Divine Head.

"1. Its frequency is an advantage. The contribution can never be forgotten.

"2. Its constancy is an advantage. The supply from it will be perpetual and sure. There is nothing to be trusted like a habit.

"3. Its simplicity is an advantage. It is intelligible by every one, and will commend itself even to little children.

"4. Its moderation is an advantage. Returning frequently it of course calls, at each time, for comparatively little. Thus, it meets the convenience of all. "If thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little."

"5. Its expensiveness is an advantage. It will cost nothing for agencies, and be encumbered with no officers.†

"6. Its sobriety is an advantage. It makes no exciting appeals, and creates no heat, to be followed by a more than corresponding coldness. It is the oozing

* I have but thrown out here the general principles of a plan, which for years has occupied my mind. When I was in England, I was often inquired of as to my judgment of the best mode of carrying on the missionary work. To the Bishop of New-Zealand, then not consecrated, I detailed a plan like this. I spent almost the whole of a too short night with the archdeacon of Middlesex, one of the most energetic practical men in the whole Church, in a similar conversation. With the Bishop of Ripon, and with the Archbishop of Canterbury, I had the fullest opportunity for its discussion. My own views were abundantly confirmed by the judgment of these eminent persons. Another of our Bishops writes thus from the missionary field, "we want more men willing to do *itinerant* duty."

† Somebody's occupation would then be gone—the sooner the better, so that the cause sustains no detriment; even a general agent is only a necessary evil, to be endured patiently in the hope that its necessity may speedily cease—to be an instrument, however humble, in bringing the church, through the Spirit of Missions and otherwise, to a simple, consistent, uniform plan of missionary operations, in harmony with church principles, enlisting the hearty assent and drawing out the liberal contributions of all, in a glorious work which, as it increases, the Secretary is content to decrease, till he vanishes into nothing. His epitaph, *fit.*

of the water from the rock that fills the springs. It is the gentle dropping of the dew that clothes the vales with verdure. "What are its disadvantages?"

"1. It is disagreeable to be asked so often to contribute. As if the Lord's prayer did not ask every day for "daily bread!"

"2. It is disagreeable to make the collection so frequently. As if it were not better to be "a door-keeper in the house of the Lord, than to dwell in the tents of the ungodly."

"3. It is disagreeable to connect the giving of the money with the worship of the sanctuary. As if there were any surer test of a heart given up to God! As if the sanctuary itself could be built, or sustained without money! As if the offerings, by God's own appointment, were not formerly brought to his own holy temple! As if the silver and the gold were not all His!

"4. It is disagreeable to be detained so long. As if five minutes, occupied in hearing sentences from Holy Scriptures and in prayer, were to be esteemed a hardship, for a soul that looks to an eternity of worship."

DELAWARE.

An extract from the address of the Rt. Rev. Alfred Lee, D.D., to the Clergy and Laity of Delaware, at the 52d Annual Convention, 1842.

"In the Board of Missions a discussion took place, of much importance to us, upon the claim of Delaware to be embraced within the field of operation of the Domestic Missions of the Board. Her claim was recognized, and the Domestic Committee gave a ready compliance to my request, for aid in the support of two missionaries. One of these has been nominated by me, and appointed by the Committee; the Rev. Walter E. Franklin, whose valuable services are given to the parishes of Georgetown and Dagsboro. The second appointment has not been made as yet, from my not having had the offer of the services of a suitable missionary. Of what importance the aid thus furnished must prove to the interests of the Church in our diocese, I need not exhibit. It is evident that our feebler parishes cannot enjoy ministrations truly efficient and profitable without some assistance. Neither, until the Church becomes stronger, can this assistance to any adequate extent be provided within our own limits; although vastly more might be done, and ought to be done, than has been heretofore. At present, the aid of the General Missionary Society is of the utmost consequence. The ready extension of their help will I hope excite a warmer interest than has ever been felt before in the General Missions of the Church, both Domestic and Foreign, so that ere long we may be imparting more than we have received; and also stimulate to such exertions in our own behalf as shall enable us, after a limited time, to dispense with foreign aid. Let but the missionary spirit, brethren, be truly awakened throughout our diocese, and we shall have no cause to despond. "Jacob, though he be small, will arise."

MARYLAND.

The Bishop of Maryland bears strong testimony to the reflex influence of missions upon the piety of the Church, in the following extract from his address to the Clergy and Laity of Maryland in Convention, 1842.

"No legislation, no direction, can provide against the obstacles to be encountered in the support of Missions, general and diocesan. Every plan will be open to its peculiar objections, and those objections will derive force from the natural reluctance of congregations to give, and ministers to ask, so long as we continue devoid, or but very partially and imperfectly possessed of that missionary spirit, which is the very spirit of the Gospel. We need greatly, every where, strenuous efforts to awaken and extend that spirit.

"But not our diocesan missions alone demand attention. The present condition of the General Missions of the Church, both Domestic and Foreign, claims not the mere sympathies, but the immediate, the efficient, the energetic action of us all. Some attention to the public acknowledgments of the treasurers makes me happy in the belief that Maryland, in proportion to her members and means, has done as much as any of her sister dioceses. But none have done what they might, and what they ought; and the delinquency, be it partial or general,

threatens ruin to our operations at home and abroad, just when the buds of hope are beginning to blow, and the germ of rich fruits to be disclosed. I know by my intercourse with Clergy and Laity throughout this diocese, that the general missionary operations of the Church, are reacting strongly on every point at home to quicken, invigorate and deepen every wholesome principle and feeling. How much of our growth, for the last seven years, we owe to the new position taken by the Church, as such in 1835, God only knows! but I express a deliberate conviction, formed on the closest and most extensive scrutiny, I have been able to institute, in affirming, that in very large proportion we are indebted to the reflex influence of missionary exertions on those who make them, for the bounds and leaps that our body has been making, and yet does make in its onward progress."

VIRGINIA.

Bishop Mead's observation in regard to England will be found to hold good every where. Men of elevated birth and generous associations are more ready than others to feel for the poor and ignorant, and while companionship is out of the question, most readily and gracefully "condescend to men of low estate."

If it is a painful fact, that our Church does not seem to be, or is not as in England the poor man's Church; the solution may be found in another fact, that to the ministry here (whatever may be the case there) not less than to the ranks of true believers, "not many mighty, not many noble are called."

The Bishop's solicitude is in perfect harmony with the theory. The following extract is from his address:

"The poor, though still in the land, have generally failed out of our churches, so that our ministers, often in sadness of heart, feel that it cannot be said, in truth, that the Gospel is preached to the poor by them. I know that this is a great grief to many, and hope that all will strive more diligently to supply the defect, by paying especial attention to any poor persons who may be so situated as to be drawn by ministers into the Church. We ought to rejoice more over one such convert than over a rich one, and feel that, in the sight of God, a neglect of one such poor person is more criminal and offensive than of a rich one; for Christ says he dwells in the poor, and will receive any kindness done to them as intended for himself, and will resent any neglects, as offered to himself. There is one class of the poor of this world abounding in our parishes, which I cannot too often and earnestly commend to your pastoral care. The subject was presented to you at the last Convention in a report, of which I would remind you, and which I should be glad to see republished in some way that will bring it before the eyes of our people. I am happy to know that there is an increased sense of duty towards the servants, on the part of some of the Clergy, especially the younger ones, whose first love and labors in the ministry have been in a good measure directed to this subject. I hope it will never abate, but that, from the press and pulpit, from house to house, by day and by night, on the Sabbath and other days, they will seek to bring down God's blessing on the Gospel faithfully preached to these, the poor of our land. If the first men in the ministry of our Mother Church—men of birth and fortune, education and talents—devote themselves, as many do, entirely to large congregations of the very poor—far poorer often than our servants; where sometimes scarce a family of birth, education, or refinement is to be found—should not all of our ministers feel it a privilege to spend some portion of their time in attending to these most ignorant and neglected ones, whom our common Father made of one blood with ourselves, and for whom, as for us, one Saviour died. Let us, my brethren, seek all opportunities of ministering to them, and of pressing the duty of their religious instruction upon their owners. Just in proportion as the ministers of religion shall feel deeply and labor zealously in this cause, will the masters and mistresses be influenced to do the same. If the former be indifferent and inactive, the latter will be negligent and their consciences fall asleep. In this respect, it will surely be, like priest, like people; and, therefore, it becomes the clergy to feel the heavy responsibility resting upon them. It should encourage us to action in this cause, to think that a small congregation becomes quite large when considered as comprehending this class of our fellow-beings. Nor would our ministers be less benefitted than their

hearers; for in seeking to bless the poor, themselves will be blessed of the poor man's friend. Moreover, a better school there cannot be for learning how to practice that foolishness of preaching by which God is pleased to save men; and he who does not know how to preach the Gospel to the poor, does not know how to preach as Christ and the Apostles preached."

"While on this subject, we cannot refrain from expressing our gratification in the knowledge that the hearts of some of the Laitie are more and more alive to this duty, and that they will be ready to encourage the Clergy to a trial of their ministry among the servants. May God put it into their hearts, and into the hearts of their wives and children, to take an active part in the use of the necessary means for accomplishing the desired object. If such persons as Wilberforce, the Thorntons, and Mrs. Hannah More, felt it to be a duty and honor to teach in the Sunday-schools of England, where the poorest of her children were collected to receive instruction, surely it would not be regarded as beneath any of our Christians in Virginia to take part in teaching the Truths of Heaven to our ignorant servants. For our encouragement, let it again be mentioned, that not only the ministers of religion, but some of the first amongst the masters and mistresses of the South, spend a portion of the Sabbath, in the churches or other places, in delivering oral instruction to the servants; and let the question be renewed, whether, in many of our congregations, Sunday-schools for oral instruction to the servants, under the care of the minister and members of the church, might not easily be raised and effectually prosecuted.

"As, however, we would have our Church to be made the instrument of the greatest good in the world, I hope we shall not confine our labors and zeal to the poor and ignorant of our own State or land; but that our hearts will be enlarged and our hands stretched out with the Gospel to all lands.

"Let me, therefore, commend to your generous and hearty zeal and liberality the great missionary cause, whose field is the world, beginning with the destitute places of Virginia—extending to the thick forests of the West—crossing the wide Atlantic—and traversing the globe; knowing no other bounds but the habitation of the lost race of man. I shall ever consider our Diocese to be then in her best state, when she is most zealously engaged in such works; that when she seeks thus to water others, herself will be most abundantly watered of Heaven. It is difficult to conceive how an individual or a Church can grow in favor with God, except when faithfully praying for, generously giving to, and diligently laboring for the extension of the Gospel far and near, according to Christ's will and command. We hope that the Clergy of this Diocese will study this subject more and more, and press it most earnestly on the consciences of their hearers. All our operations, Foreign and Domestic, are now suffering for want of that support which the Church can so easily give. In order to furnish the required means regularly and sufficiently, more system than is usually adopted is indispensably necessary. If we cannot in many of our parishes conveniently pursue the primitive plan of weekly offerings, yet still there might be stated and frequent periods when the results of labor, self-denial, and generosity, shall be brought into the Church, received by the ministers and others appointed for the purpose, and applied according to the wishes of the donors. While on this subject, I would suggest to my brethren the advantage of presenting the great objects of Christian benevolence often and fully in the larger assemblies of the Sabbath morning, so that all may be informed, rather than leave them to some special meetings, where only the few who are already interested will probably attend."

NORTH CAROLINA.

We cannot imagine a purer source of gratification than Bishop Ives must enjoy in having so successfully humbled himself to the mind of the child and slave, that he might impart the first principles of the doctrines of Christ, which, received in faith, first enlightens and then raises to a throne. His catechism, written upon the imperishable minds of those whom God chooses to be "rich in faith," and "of the kingdom of heaven" will be remembered, when monuments once fondly deemed *perrennius ære* have perished.

"Before leaving New-York, in the Autumn, I prepared and published a catechism, designed to be taught orally to all who cannot read. Its simplicity adapts it to

persons of the lowest capacity, and to children who are not sufficiently advanced to learn the Church Catechism. Wherever it has been tried, even with colored children, the happiest results have been experienced. The plainness of its directions enables any person to apply it. If our planters, therefore, under a sense of their solemn responsibility to God for the Christian instruction of their slaves, would adopt it, and see to its faithful inculcation, the next generation of blacks in our State, at a very small expense, would sufficiently understand *the truth as it is in Jesus, without knowing a letter of the Alphabet*:—a result which must be secured before this population can be expected to be governed by the morality of the Gospel, or become wise unto salvation. Let me again call the attention of my Lay Brethren to this too much neglected matter."

"We, to whom is committed the missionary work, need, in our forward movements, a more simple regard to God's commands, and a more simple reliance upon His promise. A more simple regard to God's commands, in respect both to the question, *how* we shall proceed, and *how much* we shall do. In respect to the question, *how* we shall proceed, we must be governed solely by God's revealed will: must send the means of salvation to the destitute, in just such a form as He has delivered them to us; must send the Ministry, the Word and Sacraments, in all their integrity and fulness, as constituted by Himself; must not "put asunder what God hath joined together," in expectation that He will bless a partial and disjointed service. But we must learn to come up to the help of the Lord against the mighty, in just such order and with precisely such weapons as He hath appointed. The three-fold Ministry, the quick and powerful Word, the divine Sacraments, instinct with the life-giving Spirit, in the Church of the living God, with His crucified Son as its Ruler and Head, present the glorious array of means which God hath promised to bless to the conversion and salvation of men. With nothing short of these can we hope to be successful."

"In respect to the question *how much* we shall do. We must learn to place a more simple reliance upon God's promise. Instead of casting an eye upon our *scanty treasury*, and settling in our minds whether we will or will not do this or that good work, according to the amount *there*, we must look to the *command* of God, to the perishing *condition* of men, to God's own declaration that the gold and silver are *His*, and that the hearts of His people are in His hand, and to be turned by Him as the rivers of water."

"In reference to the claims upon us, originating out of the Diocese, and connected with the success of our general missionary operations, it is not so easy to obtain the requisite information. In answer to inquiries, however, from the General Missionary Committees, I have suggested the following plan, viz: that the Committees obtain from each Diocese a statement of the number of Parochial Clergy within its limits; of the aggregate amount of salaries paid them; of the number of missionaries to be employed in it for the ensuing year, and of the amount of money raised in it for their support, and of the other contingent expenses of the Diocese; and that this information be laid, through "the Spirit of Missions," before the whole Church, with a statement, as nearly as may be, of the sum required to sustain, for the same year, the operations of the General Society. Thus having a view of the comparative ability of each Diocese, in connexion with what each is actually doing in the work of the Lord, within its own borders, we shall be able to see at a glance what proportion of the expense of Missions, beyond its limits, it should bear."

SOUTH CAROLINA.

It is truly refreshing to see the Bishops animated by one spirit, and holding one language, in reference to the interesting subject of Bishop Gadsden's conventional address.

"In relation to an object, in which our Church from the beginning manifested an interest, increasing as I trust more and more, viz: the Christian instruction of the slave population, I have to state, that I have participated in this measure on many occasions, in several places, viz: at the plantation of John H. Tucker, Esq., All Saint's Parish, (who has provided a convenient and neat Chapel;) of A. H. Belin, Esq., Prince Frederick's; of Mr. Wm. Clarkson, near the Wateree, and at Society-Hill; St. John's, Colleton; St. John's, Hampstead; St. Phillip's, Charleston; St. John's, Berkley; St. Thomas, and at the Church, Wateree.

"Of the number of the confirmed already reported, 214 were persons of color. Many of our Clergy are actively employed in imparting to this class the knowledge of redemption, and the means of grace, and in persuading to avoid sin, and to

follow after righteousness for Christ's sake, and I am sure I can answer for all of them, that they are ready to co-operate in this good work, as there may be opportunity in consistency with other claims on their time and efforts. The missionary in Prince Williams' Parish, (the Rev. B. C. Webb,) is exclusively occupied in ministering to the slaves, and the missionary (Rev. W. Dehon,) at the plantations on the Wateree, is almost exclusively so occupied, comparatively a few white persons only being under his pastoral care. May the grace of God so prevent and follow us, as to make us continually to be given, and with more zeal, to this holy undertaking; and may the result be for his glory, and the welfare of ourselves, and those more immediately concerned, both the master and the servant. The object under the divine blessing, will, it appears to me, be much promoted by a catechism lately prepared with much care, and tested by his own use of it, for which we are indebted to a Bishop of our Church.*"

GEORGIA.

The Church at large will, we are sure, feel a lively sympathy with the Bishop of Georgia, in his devices and plans to benefit a race whom the providence of God has thrown within the range of his apostolic labors.

We shall deserve our style and title when the two millions of southern blacks share our pious cares with their brethren in Africa. The Moravians, when they could on no other terms gain access to the blacks in the West Indies, became slaves themselves that they might impart to them the heavenly citizenship. Noble men! Their *way*, ever has been a *Missionary Church*.

We consider that these creatures of God are in most favorable circumstances to make good Christians of, if we but do our duty. There is no objection in any quarter, but a strong desire every where, to impart to them sound, religious *oral* instruction. Let the Church but gain some trophies for the cause on this field, and see how soon Africa will feel it to her very centre.—Missionaries will live there, and prove invaluable as catechists.

"It gave me great pleasure to perceive upon my late visitation, how generally my suggestions of last year, in relation to the religious instruction of negroes, have been acted upon. At almost every point I found a Sunday school for their benefit in full operation, and for the most part, well attended, and taught by the most intelligent members of the congregation. Upon the Clergy would I urge a perseverance in this good work—this labor of love—nothing but perseverance—perseverance through every discouragement—perseverance in the most systematic manner, will produce the result which I desire to see—a body of well instructed colored communicants in every Episcopal Church. The Sunday School is the nursery whence these members must be drawn—the Sunday School, conducted as much as possible upon the system recommended in my last Conventional address. Upon the Laity would I also press this matter, especially upon the large slave owners of the Eastern and middle sections of the State, as demanding their most imperative attention. I know that to a certain extent it is attended to, but at the best, very imperfectly and inadequately. It can only be effectually carried out by a judicious union of adjacent plantations and the procurement of a clergyman who will live in the midst of them and be a pastor—a pastor in the old and primitive sense of the word—one feeding them with knowledge and truth. It is difficult to find in our Church, men willing to labor perseveringly in this field; but I trust that they will be raised up of God for our necessities. The General Convention could aid us much in this matter by the passage of a Canon, such as was prepared and passed by the House of Bishops, and laid upon the table of the House of Clerical and Lay Deputies in October last, authorizing the admission of suitable men to a perpetual Deaconship, upon lower literary attainments than

* "A catechism to be taught orally to those who cannot read. By a Bishop of the Church."

are required of those who intend to pass on to the higher grades of the ministry. We trust that we shall not be left much longer to mourn over the want of such an order of men in our Church. To others it may be a matter of choice or caprice: to us of the slave-holding States it involves the whole question of the kind of teaching which these people shall receive. It is now almost monopolized by the Methodists* and Baptists, for the single reason that they have sent out men upon lesser literary qualifications, who were, at the same time, perfectly competent to instruct our slaves, and willing to live humbly and hardily for Christ's sake. In a certain section of the State, the Presbyterians have labored with most interesting results and have placed slave instruction upon a systematic basis which it would not be easy to surpass. While we give honor to whom honor is due, let us imitate this good example and strive to do our duty in connexion with those whom the Lord has committed to our especial keeping. It does not become us as the Church of Christ, whose treasures have always been the poor and the afflicted and the ignorant, to devolve the slaves whom the Lord has entrusted to us, upon any other teaching than our own. If we do, we shall have to answer for it to the Great Head of the Church, and we shall certainly suffer for it here upon earth."

ALABAMA.

"The committee on the state of the Church were gratified to observe, from the reports, that the colored population have received some attention from our clergy, and they would earnestly recommend to this Convention the importance of devising some efficient means for their religious instruction. In the mean time they hope that the clergy will continue their individual exertions for this purpose, and avail themselves of such opportunities as may offer to preach the gospel to them."

MISSISSIPPI.

A fine opening at Holly Springs for the establishment of a boy's school, upon christian principles, has been indicated by

* "Our [Methodist] missionary operations among the slaves at the south were commenced on Santee, in South Carolina, in the year 1828; and the Hon. Charles C. Pinckney, an Episcopalian, was the first layman who moved in this matter; indeed the proposition, though in a peculiar form, may be said to have originated with him. He desired to have the gospel preached to his slaves, and applied to the presiding elder of the Charleston district to know if a Methodist exhorter could not be hired as an *overseer*, with an understanding that he should hold religious meetings with the blacks every Sunday, and if he thought proper on week evenings. The conversation resulted in the appointment of a missionary, but not until the presiding elder and Mr. Pinckney had each prevailed on some gentlemen in the neighborhood to try it as an *experiment*, the presiding elder pledging himself personally for the good and orderly character and behaviour of whoever might be sent. The experiment has worked well, and wherever the ground has been what mission ground ought to be, and the catechism not neglected, has accomplished wonders."

"The principle upon which our brethren have operated among these people, was to instruct them catechetically, as well as by public preaching and class meetings. The missionary would go from plantation to plantation, considering each plantation a distinct congregation, employing the week-days in catechising the children, the aged and the sick, who were not at work, and holding meetings for catechetical instruction, or for worship, as seemed most expedient in the evenings. The Sabbath was devoted to public worship and catechetical instruction. The plan was to arrange the children nearest the missionary, and ask them alternately questions from the catechism, the adults being at liberty to repeat the responses of the children; and sometimes a question put immediately to them as to the children, the missionary always adding some word of explanation or application."

"In a communication from the southern missionary secretary, we learn that the plan of catechetical instruction among the colored people has done more for the moral and religious improvement of those who have had the privilege of it, than any thing else; and he affirms that the best and most abiding fruits, as they appear in sound conversions, holy lives, and happy deaths, have resulted mainly from this instrumentality. Indeed he considers this mode of conveying instruction, essential to the missionary's success in this peculiar field. His language is, 'A missionary may cover more ground, find easier work, and present a longer list of members, by a more promiscuous and popular course, but I have no doubt that more souls would be dressed for the Bridegroom by one missionary laboring in this manner, than by a score on the promiscuous preaching plan.' This position he sustains by a comparison between those places where it has and where it has not been adopted."—*Annual Report*, 1842.

This extract is a most valuable, though unwitting testimony to the church *modus operandi*. When will our sons of the prophets find this *Africa at home*, an attractive field of labor?

Bishop Otey. A lot of from 7 to 10 acres with twelve brick dormitories upon it, may be purchased for \$500 or \$600. To any one establishing a school there for boys, a donation of \$3 or \$400 would be made. Fifty pupils could be secured without difficulty.

"In the absence of ministers," the Bishop remarks, "to occupy this wide field, we must use such means as Divine Providence seems to put in our way, and what instrumentality is likely to be productive of so much good, next to the ministry, as good schools conducted on Christian principles?" The Bishop adds, "if pecuniary advantage alone were the object, I do not know where a more profitable investment could be made."

ILLINOIS.

If the Bishop lays as heavy hands upon those he ordains, as upon those of whom, in the following extract from his conventional address, he speaks, we can only say that we marvel not, a certain presbyter who survived the ceremony, should think himself a Bishop.

"If our Church claim the character of being *primitive*, let her prove the justness of her pretensions by manifesting primitive zeal. By her own consent she is recorded, before men and angels, as a "Missionary Church;" but where, oh! where is the *spirit of missions*? Is her soul infused into the hearts of all our brethren? Alas! alas! her name is *printed* only in a *little book*. Few parents think even of the duty of training their talented sons for the ministry. Worldly professions hold out better prospects. Query; Have they been realized lately? Far from it. God is angry with them for their covetousness, and sends leanness in our land, and confusion in our public councils. Again; does the *spirit of missions* enter into the hearts of our young men when leaving our seminaries, as it figured in their speeches of self-devotion when pursuing their studies? Few of these are *sent* westward, and many that come are careful to *secure* a retreat back again; and those that are *sent*, that is, forced to come, in all propriety ought to *be sent* back again, to learn lessons of modesty and self-denial. To these remarks there are many honorable exceptions. The brethren now before me, with many others, and especially the Wisconsin mission, are among them. These latter, if I am rightly informed, gives us reason to wish there were many such in the western land."

LOUISIANA.

To the journals of the Convention of the state, from 1838-1842, is appended a sketch of the early history of the Church, which we hope at some future time to preserve in the Spirit of Missions. We have no doubt that such brief sketch of the several dioceses, presented in successive numbers, would be very acceptable to our readers, and we will take measures to procure them.

SEAMEN.

It would be unjust to the members of our Church to say that they do nothing for seamen. To the efforts made in their behalf in our large seaports, we doubt not, Churchmen contribute their full proportion. But may it not be said with truth that, as a Church, we have failed in our duty—where is the Episcopal Church for Seamen? Can Domestic Missions want an object to arouse the interest and quicken the sympathies of Churchmen so long as 75 or 100,000 men, who visit our shores, find no place specially inviting them to the Church of their affections? We

rejoice to know that a strong appeal for seamen has been made to Trinity Church, N. Y., by a member of the Domestic Committee and others.

To this long catalogue of neglected pastoral duty among the poor of our city, your petitioners would here add but one further item, as being a call hitherto altogether, through want of means, unanswered by them, as well as wholly unprovided for by the Church at large. They refer to the destitute case of seamen of whom it has been carefully estimated that out of fifty thousand American seamen, at least three thousand five hundred are on an average always in the port of New-York, and therefore within reach of pastoral instruction, were any fund provided for missionary labors among them. Now, of this utterly neglected and dependant class, more wholly dependant than any other on christian benevolence for the means of spiritual instruction, a large proportion is found on inquiry to be, though of foreign birth, yet, by parentage and baptism, actual members of the Protestant Episcopal Church, and all of them (speaking generally) prepared to attach themselves to its services through the sailor's well known preference of a Liturgy and Prayer Book.

Under these circumstances, one or more chapels for seamen in this city, with missionaries attached, may well be deemed an imperative duty and obligation devolved by Providence upon the Protestant Episcopal Church in this city, established as it here is in wealth and strength, in the very emporium of our national commerce, and therefore in the very centre of these dispersed and hitherto forgotten children of the Church; and to which, it may well be asked among our city churches, shall seamen look for this spiritual guidance on the score even of natural equity but to Trinity Church, not only as the endowed mother church of the city, but further, as the corporation where landed endowment derives its value mainly from commerce, that is, from the labors of this very neglected class for whom we plead, of way-faring men?"

Speed the day when, not only in New-York, but in every harbor the Cross-crowned spire of our beloved Church overtopping the forest of masts, shall first catch the sailor's eye and tell his bounding heart, that he approaches a Christian home—and the daily service invite him to render thanks for his deliverance from the great deep—the weekly communion—heavenly Viaticum—nourish and strengthen him, while the anthem, dying away in the favoring breeze that fills his sails, whispers of the better land; and thus, whether he comes or goes, the first, last look—the deepest, most gushing emotions of his full heart, shall be Christ's and his Church.

"Oh! who can tell, save he whose heart hath tried,
 the exulting sense
 That fills the wanderer of that trackless way."

FOREIGN.

WEST AFRICA.

Accounts from this Mission are to the 17th of July. The health of the Missionaries continued good with the exception of Mrs. Miner, who had suffered from nervous depression, and of Mrs. Payne, who had gained but little from her voyage to America. On the 2d of June, the Rev. Dr. Savage, and Miss M. V. Chapin, were united in marriage, and continue for the present at the primary station. The Rev. Mr. Minor, was still laboring in the new station at Taboo, a part of the coast long noted for treachery and love of plunder. An instance of this recently occurred in the murder of the Captain and whole crew of the "Mary Carver," a trading vessel from Boston. This took place about 20 miles east of Taboo, the natives for some distance on the coast uniting in the act avowedly for the purpose of plunder, and without provocation. Encouraged by this success, a similar attack was designed upon a Dutch vessel in the immediate vicinity of the mission. This was frustrated by a timely warning given to the Captain by Mr. Minor. No injury occurred to the Missionary, though various threats were made by the disappointed natives in consequence of his interference.

To tame and civilize the savage mind and bring it under the influence of the Gospel, is an object which must often peril the servant of God.

In the Cavally station, the happiest results have been already in some measure realized from the labors of the Rev. Mr. Payne, as will be seen by the following extract from his letter, dated Cavalla, July 9th.

It is pleasant—most delightful, after so much of a discouraging nature in the mission, to be able to inform you, by the same vessel which brought us out, of some tokens for good which God has again been pleased to grant, in this portion of our field of labor. These are no less than the surrender of all their greegrees, by *fifteen men*, in the various towns visited by me in my weekly routine of duty! Aware as you are of the hold which the greegree system has upon the native African mind, you will not be surprised that I am astonished at such a result. Indeed so strongly did I suppose that this people was wedded to this system, that when, two weeks ago, I commenced preaching, for the first time against greegrees, I had little other expectation than to rouse the angry passions of the people. Judge of my surprise then, when on the second occasion of my preaching, and urging the immediate abandonment of greegrees, one aged man motioned to me to follow him to his house, and directed me to take every one from it;—and further, when one after another followed this man's example, until I had almost collected a cart load of these abominations and committed them to the flames! Nor has this work gone on without that opposition which always marks the conflict of truth with error. My interpreter, who having been the first to throw away his greegrees, has taken a most active part in destroying the system, has been threatened, that, in case he does not desist from his purpose, he will be *made* to do it. But his zeal, thank God, thus far seems to gather strength from opposition. On one occasion, I feared that

I had provoked a fight between one who argued against gree-grees, and another who defended them.

Such developments I hail as the sure proofs that the "sword of the Spirit," is doing its work. May God grant that it may continue to do so until it shall "destroy the works of the devil."

The external aspect of my station is much the same as when I left it for America. Male boarding scholars, about 25; attending Gnebui's evening school, about 20. The death of three native girls, during our absence, has thrown a temporary obstruction in the way of the prosperity of a female school. We have, however, four girls at present with a prospect of more. But while the school externally appeared the same, I have been pained until recently, by the indifference to religious truth manifested by its members. This state of things, however, God has been pleased also, to remove. Two evenings ago, after regular religious services in the school-house, my assistant teacher followed me into the house, and told me that one of the children was in deep distress. On entering the school-room I found Leah, (or Clement Jones,) a boy about 12 years old, evidently under strong exercise of mind. On asking the cause, he said he was distressed on account of his sins—he wanted a new heart. Some six or eight other boys were seated around him, and their anxious countenances as well as answers to my questions, gave satisfactory evidence how deeply they participated in Leah's feelings. I doubt not, that at least four others, are anxiously inquiring the way of salvation, if they have not already found it. The name of the Lord be praised!

CONSTANTINOPLE, &c.

In the commencement of an important mission it is difficult to speak of results. The work of a year, however, having its reference more especially to the Syrian Christians, has thus been summed up by our Missionary at Constantinople. He claims no praise, but would thankfully give all the glory to God.

"Within the last year the following labors have been accomplished:

1st. The confidence of the Syrian Church has been gained in a manner and to a degree unknown, probably, since the earliest ages of the Church. Prejudices have been removed, misapprehensions corrected, and the Churches of England and America introduced for the first time in their real character—chiefly by means of the Arabic translation of the Prayer Book.

2d. A foundation has been laid for carrying on the work of renovating the Syrian Church, such as has never before been laid among these Churches. It is not the time for boasting just as we are putting on our harness. But it may be safely said that no Mission ever began on so strong a foundation as has been laid in the present instance.

3d. Not only has not the character of our Church been compromised or concession made to error in order to gain these advantages, but there has probably never been in any Mission so

free and full a discussion of differences. Nor have I, especially of late, since confidence has been more established, refrained from stating clearly the defects and practical errors of the Syrian Church.

4th. As one result of the system, I have been permitted to supply many hundreds of books for the use of the Syrian schools and to distribute some hundreds of copies of the Bible or parts of it.

5th. Great progress has been made in recovering the Syrian Churches which have been seized by the Papists. A firman has just been issued, (July 20,) for the restoration of all in the Diocese of Damascus, or about one half of the whole number. The consequence of recovering the Churches will be to place the nation in that state of energy and hope which is so needful for its improvement."

These results have arisen from the labors of a single Missionary whose time has been only partially devoted to the Syrians. All that has been accomplished among the Greeks would form another list of interesting results. Let all this encourage the friends of Missions.

TEXAS.

Amidst the changes and reverses incident to a new country, the missions in Texas have, by God's blessing, been steadily urging their way. The Rev. Mr. Ives writes from Matagorda thus, in connection with other labors in the ministry.

I recently baptized and admitted to the Holy Communion one of the most intelligent and respectable ladies in our place, a devout Christian. Our usual harmony and unanimity continue to exist, good will towards the Church on the part of those not educated in it is rather on the increase, and practical godliness is making some progress among us.

In Galveston the labors of the Missionary have also been continued through the summer. When prostrated by a severe illness he was providentially cheered by a visit from the Rev. Mr. Ives, this being their first meeting in Texas, where one has labored nearly four years, and the other nearly two years. In September all was again prosperous, and every prospect encouraging when it pleased God to permit the destruction of the church so recently built by the parish, largely aided by the christian benevolence of their brethren in the United States. The following letter of the Rev. Mr. Eaton, Sept. 21, will best convey the intelligence of this trying dispensation.

Since I last wrote to you, Providence has again thought proper to visit me with affliction. Our beautiful church is in ruins. On the night of Sunday last, 18th inst., a dreadful hurricane threatened to destroy the whole city, and had it continued but an hour or two longer, there is little doubt that every building in the place would have been prostrated. The violence of the storm, however, suddenly abated, to the great relief of hundreds, who expected every instant to be deprived of a shelter for their heads. The town has sustained a great deal of injury—much more than is mentioned in the printed account which accom-

panies this—and amongst the many and greatest losses, is that of our new and neat edifice. It is literally a ruin. The part that is yet standing, must be immediately taken down, in order to save the materials as much as possible. I know you can feel for my situation. It is impossible for me to describe the labor of mind and body which the erection of this edifice cost me. I struggled hard to complete it in a style in some degree suitable for the public worship of God, and He was pleased to crown the effort with success. It was opened for divine service, as you are aware, on the 26th June last, since which time my congregation has been increasing in number and respectability. The last time I administered the Holy Sacrament, I found the communicants had increased six-fold since my arrival here. Fifty pews in the church had already been rented, and our expectation was that, in a few months more, all of them would be taken. It has, however, pleased the Almighty power that enabled us to build it up, for good and wise purposes, no doubt, to pull it down; and all we can do now is to feel grateful to his divine favor for past assistance, and to hope the best for the future. The vestry-room attached to the church, I used as a study, and was in it when the whole building fell with a mighty crash; but the end of my days had not yet come. The Lord preserved me amidst surrounding ruin—I escaped unhurt.

Now, my dear sir, under the circumstances, what is to be done? The destruction of this church has caused more general regret than all the other damage that was done. The citizens held a public meeting the day after the occurrence, and passed several resolutions. The members of the vestry have also taken some proceedings, for the particulars of which, see the newspaper which I herewith send. We *positively have not the means to rebuild*. We have not yet been able to get subscriptions sufficient to pay workmen for taking down the part that is still standing, and which, if not taken down, will fall the first high wind, and cause farther loss. Our community, from various well-known circumstances, is poverty stricken; and if the Episcopalians here, again have a house of worship which they may call their own, they must be indebted for it to the benevolence of their brethren in the States.

The materials which we have on hand, are worth to us two thousand dollars: of course, most of them can be used again; but it will require at least two thousand dollars cash to warrant us to recommence the building. My people are very desirous that I should again visit the States for the purpose of soliciting aid, but I am disinclined to do so; and I hope the sympathy which this melancholy event is calculated to excite in the bosoms of the generous, will produce such liberal and unsolicited assistance as to set aside the necessity of a personal application.

Cotton, the great staple of this country, has been almost destroyed by an unusually wet season; and in addition to our other sufferings, the yellow fever has this week made its appear-

ance among us. Two deaths have already occurred, and I fear an epidemic will take place, as the late high tides and heavy rains have left the town and surrounding country in such a saturated state as must be productive of sickness.

When I review the trials with which I have struggled for the last six months, I cannot but feel thankful to God for the resignation with which He has enabled me to bear discouragements that, at any former period of my life, would most probably have been sufficient to drive me from this field. Nine weeks' severe sickness, and the heavy expenses consequent thereon in a country where all charges are extravagant—the destitution of a comfortable apartment for the purpose of study—the loss of several hundred dollars which I appropriated out of my private purse, towards the erection of the church—the damage sustained by my library during the late storm, I have borne without a murmur; but I confess this last blow, which deprives me of a shelter for a worshipping congregation, and which threatens to make all my arduous labors here of no avail, has, in some degree, disheartened me. I care but little for my own convenience or comfort. If I did, I would have left this long since; but I am anxious, *most* anxious, for the welfare of a congregation which I have been instrumental in gathering, and which was manifestly becoming more and more impressed with the necessity of abandoning the exclusive pursuit of worldly things, and taking refuge beneath the cross of Christ as their only shelter from evil, and their only hope of happiness here or hereafter. *I know of no place where I can assemble this people together next Sabbath.* They were also becoming united amongst themselves—attached to the house of God—most punctual in their attendance. In short, last Sunday morning our religious concerns wore an encouraging aspect, but Sunday night has thrown a cloud around them, which, I trust, a short time will so remove as to reveal to us farther confirmation of the old adage, “out of evil cometh good.” Oh, how much this nation stands in need of God's preached word! Were Episcopalians more generally aware of the great importance and duty of sustaining the gospel in this land, where its salutary influence is so much required, and its power, even in our disturbed political condition, much respected, I doubt not a prominence would be given to the Texas mission which it has not yet attained, a patronage extended to it far more general and liberal than it has yet enjoyed, and other laborers would be induced to enter this waste, and become instrumental in making it rejoice, and blossom as the rose. I am obliged to conclude. May I ask how long will our brethren in the States permit this interesting congregation to remain dispersed for want of a house of prayer? I hope and believe, not long.

Such is the claim for aid, and the hope is entertained that in this emergency the appeal will not be in vain.

The appointment of another Missionary to Texas, in the person of the Rev. Charles Gillett, gives promise of enlarged usefulness. Increased means are nowhere more needed than in Texas; and in the ministry of Mr. G., a rich blessing may be anticipated, if he go accompanied by the prayers of the Church. His departure may be delayed a few weeks, while pleading for the urgent necessities of the Church in Galveston.

MISCELLANEOUS.

PALESTINE.—The rabbies of Palestine maintain a constant communication with their brethren all over the world. In one respect, indeed, it may be said that Jerusalem is not the centre of Jewish influence, for there is little outgoing from it. The Jews are stationary there; yet, on the other hand, it is true that Jerusalem is the heart of the nation, and every thing done there, or in the Holy Land, will tell upon the whole Jewish world. When conversions take place, although they wish to keep them quiet, still the intelligence is soon communicated, and known and spoken of every where. A Jew said lately to Mr. Nicolayson, that he believed that in a short time no young Jews would be allowed to come to the Holy Land, if the missionaries continued to labor as they were doing. They would trust only old confirmed Jews there, who would be able to meet their arguments. The communication is, however, by no means rapid, being carried on by means of messengers. Much mischief has often arisen from this system, for the rabbies sometimes intercept the letters of poor Jews, which they fear may be complaining of their conduct.

The greatest numbers come from Poland and the Austrian dominions. Many come from Russia, and many more would come if they were not hindered.*

Jerusalem.—Remains of the Temple Wall.—Towards evening, we visited that part of the old Temple wall where the Jews are allowed to go and pray, and weep over the glory that is departed. It is a part of the western enclosure of the Haram, and the access to it is by lonely and narrow streets. The Jew who was our guide, on approaching the massy stones, took off his shoes and kissed the wall. Every Friday evening, when the Jewish Sabbath begins, you may find several here deeply engaged in prayer; for they believe that prayer still goes up with most acceptance before God, when breathed through the crevices of that building of which Jehovah said, "Mine eyes and my heart shall be there perpetually." This custom they have maintained for centuries, realizing the prophetic words of Jeremiah, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger."

* * * * * Here they found a young Jew sitting on the

* There is a day coming when the prophecy shall be fulfilled, "I will say to the north, Give up." (Isa. xliii. 6.)

ground. His turban, of a greyish color, peculiar to the Jews here, shaded a pale and thoughtful countenance. His prayer-book was opened before him, and he seemed deeply engaged. Mr. Dalton acting as interpreter, he was asked what it was he was reading. He showed the book, and and it happened to be the 22d Psalm. Struck by this providence, M. M'Cheyne read aloud till he came to the 16th verse, "They pierced my hands and my feet;" and then asked, "Of whom speaketh the prophet this?" The Jew answered, "Of David and all his afflictions." "But David's hands and feet were not pierced." The Jew shook his head. The true interpretation was then pointed out to him, that David was a prophet, and wrote these things of Emmanuel, who died for the remission of the sins of many. He made the sign with the lip which Easterns make to show that they despise what you are saying. "Well, then, do you know the way of forgiveness of which David speaks in the 32d Psalm?" The Jew shook his head again; for here is the grand error of the Jewish mind, "The way of peace they have not known."

History of the Jewish Mission in Palestine.—Although reports have appeared from time to time, both in the pages of the "Jewish Intelligence" and other publications, of the Society's labors in Palestine, the following summary cannot fail to be welcome to our readers. Although the earlier missionary efforts in that country were for years apparently fruitless, we can now say they have not been in vain in the Lord:—

The first effort of the London Society in this country was made in the year 1820, by a Swiss clergyman named Tschudi, who was employed chiefly in distributing the Scriptures to the Jews. Joseph Wolff then made two visits to Jerusalem, and had a good deal of personal intercourse with the Jews. He was always enabled to leave this impression behind him, that Christians were really seeking their conversion, and that without Christ there is no forgiveness. Soon after Mr. Lewis Way came to the East with a view of forming a mission, accompanied by Mr. Lewis, an Irish clergyman, (whose kindness and Christian hospitality we afterwards enjoyed,) and by several converted Jews. He rented a convent at Antoura, intending to make it a place where missionaries might prepare themselves; but ill-health forced him to return home. In 1824, Dr. Dalton, a medical man, was sent out to aid Mr. Lewis in forming a settlement in Jerusalem; but the latter returned home that same autumn. Upon this, Dr. Dalton made an arrangement with two American missionaries who had arrived, named King and Pliny Fiske, to rent one of the small convents for their establishment. Pliny Fiske however died in November, 1825, before the arrangement was completed, and Dr. Dalton was again left alone. It was to aid him that Mr. Nicolayson was sent out to this country in December, 1825; but very soon after his arrival Dr. Dalton died, in January, 1826, of an illness caught on a tour to Bethlehem. Mr. Nicolayson returned to Beyrout, and studied the language more thoroughly during that winter.

In the summer of 1826 the rebellion broke out, so that Mr. Nicolayson returned to Safet, and lived there until June 1827, having much intercourse with the Jews. Considerable impression was made, and the rabbies grew jealous; they threatened to excommunicate the man who let him his house, and the woman who washed his clothes, so that he was forced to return to Beyrout. Mr. Nicolayson now left the country for four years, and travelled on the Barbary coast. In 1832 he returned, and came to Beyrout with his family at the time when the Pasha had nearly taken Acre. The country was now quite open, so that he spent the summer at Sidon, and had intercourse with Christians and Jews. He was beginning to build a cottage there, when the jealousy of the Greek priests threw obstacles in his way. In 1833 Mr. Calman came, and they made a tour together to the Holy Cities. Mr. Calman's sweetness of temper and kindly manner gained upon the Jews exceedingly. At Jerusalem they consulted with Ysa Petros, a Greek priest, who was very friendly, as to the practicability of renting a house in that city. They visited Tiberias, and had many discussions with the Jews, the results of which were often very encouraging, and last of all spent an interesting fortnight at Safet. On returning to Beyrout they found that two American missionaries had arrived on their way to Jerusalem to labor among the native Christians. They all resolved to attempt the renting of a house in the Holy City. Accordingly, in the autumn of 1833, Mr. Nicolayson and family returned to Jerusalem, to the house on Mount Zion where he now lives, and spent a quiet, comfortable winter. In the spring of 1834, Mr. Thompson, another American missionary, arrived, and about the same time the rebellion broke out. One Sabbath morning they found themselves environed, the soldiers having left the town to the mercy of the fellahs. The earthquake happened the same day. They were shut up in their dwelling till the Friday, when Ibrahim arrived, but remained in a state of siege for five or six weeks. During ten days they had to live upon rice alone. Then sickness followed. Mrs. Thompson, of the American mission, died of brain fever, produced by the alarm and other circumstances. Mrs. Nicolayson was ill for three or four weeks, and Mr. Nicolayson fell ill soon after, so that they had to leave for Beyrout, and thus lost that summer. In the spring of 1835, Dr. Dodge and Mr. Whiting, two more American missionaries, arrived. Mr. Whiting boarded with Mr. Nicolayson in Jerusalem, but Dr. Dodge died in the middle of the same year he came out.

From this time the Jewish mission may be accounted as established in the Holy City. In 1835 the subject of a Hebrew Church on Mount Zion was started in England, and in 1836 Mr. Nicolayson was called to England to consult regarding it. He returned in July, 1837, and laboured alone in Jerusalem for a year. But in July, 1838, Mr. Pieritz and Mr. Levi, converted Jews, but not in orders, were sent out to strengthen the mission

here, and in December Dr. Gerstmann, and his assistant Mr. Bergheim, both converted Jews, and both medical men, arrived. They have thus made Jerusalem the centre of the mission to the Jews in Palestine. Mr. Young, the English Consul, had fixed his quarters here about three months before our arrival. The efforts made have been blessed to the conversion of some Jews in Jerusalem, though it is still the day of small things. A Jew named Simeon was awakened at Bucharest by reading a New Testament and some tracts, which he received from a Jew who did not understand them. He was convinced, but had many difficulties which he could not get over. A converted Jew came and preached at Bucharest and advised Simeon to go to the missionaries at Constantinople. He went, but could not find them out. He proceeded to Smyrna, where he met with another inquiring Jew named Eliezer. Mr. Nicolayson was in Smyrna at the time on his way to Jerusalem. When Simeon heard that a missionary from the Holy City was there, he immediately came to him and opened up his mind. Mr. Nicolayson brought him as a servant to Jerusalem. During Mr. Nicolayson's absence in 1836-1837, Simeon was under the care of Mr. Calman. His wife for a long time refused to follow him from Wallachia, and bitterly opposed his change; but being induced to come to Jerusalem, and being regularly instructed by Mr. Pieritz, and also affected by an illness, she gave good evidence of having undergone a saving change, and now she speaks like a missionary to her countrywomen. The whole family, consisting of Simeon, his wife, a boy, and girl, were baptized in Jerusalem after last Easter. This is the family at whose house we heard the German service last Sabbath-day. Another case was that of Chaii or Hyman Paul an amiable young Jew, an acquaintance of Simeon's, who became intelligently convinced of the truth. He was baptized last Pentecost, and at his own desire sent to England. The first native Jew awakened at Jerusalem was Rabbi Joseph, in September, 1838. He was a learned young man, and so bitterly was his change opposed by the Jews, that they were obliged to send him away to Constantinople before he was baptized. Three rabbies have very lately become inquirers after the truth, and seem determined to profess Christianity openly. We afterwards received a fuller account of these two last cases from Mr. Pieritz. These are all the known fruits of the mission in the way of conversion.

When Rabbi Joseph was awakened, a *herem* or ban of excommunication was pronounced in the synagogue against the missionaries and all who should have dealings with them. But when Dr. Gerstmann, the medical man, came in December, the Jews immediately began to break through it. Another curse was pronounced, but in vain. No one regarded it, and Rabbi Israel refused to pronounce it, saying, that he would not be the cause of hindering his poor sick brethren from coming to be healed. This

interesting fact shows the immense value of the medical missionary.

The more general fruits of the establishment of the mission have been these :—

I. The distinction between true and false Christianity has been clearly opened up before the eyes of the Jews.

II. The study of the Old Testament has been forced upon them, so that they cannot avoid it.

III. The Word of God has become more and more the ground of controversy. The authority of the Talmud is not now appealed to; the only dispute about it being whether it is to be referred to at all, or what is its real value.

The support of inquirers and converts is one of the chief difficulties that meets a missionary here. The institution of a printing-press, to afford them both manual and mental labour, has been proposed. An hospital for the sick has also been proposed. A missionary here meets with many trials which he did not anticipate. He must have great patience, and must make up his mind to suffer delays and disappointments, which are more trying than temporal privations, which are really small. A missionary coming out must not expect full work at once, he must be willing to stand by and wait. Often we may say, "his strength is to sit still." The Christian missionary enjoys perfect liberty to carry on his operations under the Egyptian Government, more so, indeed, than under the British Government at Malta or in India. No one inquires what you are about.

Provisions are easily got, but the expense of living is rising continually. The price of food is now double what it once was, and some things are four times as high as when Mr. Nicolayson first came. This arises from there being more money in the country. If boarding could be obtained in Jerusalem, then an individual might easily live on less than 100*l.* a-year. But this is not to be had, so that a missionary must keep a house and servants, and lay up stores for the season. This is the only way of managing here, and this would require at least 100*l.* per annum.

[*Jewish Intelligence.*]

INTELLIGENCE.

To the 400 Churches that contributed last year to Domestic Missions, and especially and most affectionately to the 800 that contributed nothing.

Brethren—I. With the past history and condition of our Domestic Missions you are familiar, how since the commencement of operations in 1822, more than 200 missionaries have been employed, 80 churches built under their fostering care, 44 of which are now self-supporting—within the year just past 100 missionaries, ministering to 10,000 persons, (2,000 of whom are communicants) in our western states and territories.

II. We ask your attention to their present state and wants; 2

missionary bishops, 80 missionaries, 1 secretary and general agent and other adjuncts, is the force in the field. On 1st October inst., we owed these \$7000* beyond the receipts at that time in the treasury.

Receipts from 15th June to 15th July, 1842, were,	\$481 36,	do. 1841,	\$828 57
" from 15th July to 15th Aug., 1842, "	\$1109 26,	do. 1841, say	669 02
" from 15th Aug. to 15th Sept., 1842, "	1123 06,	do. 1841, "	659 02

Total from 15th June to 15th Sept., 1842, 3 months, \$2713 68 do. 1841, \$2136 61

For the 6 months ending April, 1843, \$17,000, or nearly \$3,000 per month, will be required.

What now is the position of our Domestic Missions? The missionary year is one quarter advanced with a deficit upon it of \$7000. The winter approaches; the missionaries cannot now leave or be called off from their fields of labor; no change diminishing expenditures—no retrenchment can at this season be made.

We are pledged as a Church to go on and do *thus much* till in June next, the Board in its wisdom again passes upon the matter. Their recommendation in June last, to the Committee was, "The vigorous *prosecution* and judicious *extension* of their efforts?" Now what resources have the Committee to do this? What to "*prosecute*" their efforts?

None other than those which Churchmen generally supply. How are they to obtain these supplies? Systematic charity at the call and under the eye of the Bishops and Rectors, has become almost the common law of the Church—the Committee would not disturb this if they could. They abstain from sending forth *special* agents. It is with regret they sometimes find *missionaries* sent away from their stations as special agents. Their own secretary and general agent conforms himself to this state of things, and does not *ask special collections* where *regular* ones are made. The Committee therefore distinctly state, that they can take no other step than those already taken—presenting to their fellow Churchmen the condition of the missionary field and state of the treasury, and relying upon the Bishops and upon Rectors of Churches to urge upon their dioceses and parishes, to give the means which their representatives have voted and on faith of which missionaries have gone forth.

The Committee says it with profound respect, but with deep feeling, that the Bishops and Clergy at large, have the cause in their special keeping, and unless they act, and act efficiently and promptly, the missionary field must be altogether, or in part abandoned.

* An error was made in the last Spirit of Missions in stating the deficit as \$4000.

†2. Resolved, That the Rt. Rev. Bishops of the several Dioceses, be respectfully requested by the Board of Missions, and they are hereby so requested, to bring this subject before the parishes of their respective dioceses, and to urge the obligation upon them all, large and small, strong and weak, to promote the missionary work.

[Report of Special Committee of the Board, June, 1842; adopted.]

How can they *extend* their efforts? The field is truly inviting—65 vacant stations, for a few of which clergymen are, or have been waiting, and for all of which Bishops on the spot invoke aid—a rapid increase of our western population—a mighty influx from abroad. English, Irish, and Germans—82,000 Indians removed west of the Mississippi, and 224,000 indigenous to that country without episcopal supervision or ministrations—2,487,113 blacks, for whom Southern Bishops are straining every nerve to provide catechetical instruction, scriptural and sacramental edification—75 or 100,000 seamen for whom, when they enter our principal ports, a daily service and weekly ordinances, should be provided—20,000 soldiers, sailors, and marines, inadequately provided with the means of grace; and the children of Israel within our borders, for whom an itinerating christian ministry of Jewish extraction, has been recommended—here is a field under our very eyes, situated in the providence of God, around our very hearths and firesides, to cultivate which, every just, generous, patriotic, humane, christian feeling impels us, and yet we cannot even look at it, for we must first provide for the laborers already employed—truly worthy of their hire *

III. What will our beloved Apostolic Church do? Go back, stand still, or advance? disband its missionaries—retain them and subject their agents to the daily, hourly necessity of dunning the Church for their dues—or “*go forward*,” not only with faith in our Head that he will bless the means, but with faith in Churchmen, Bishops, Priests, Deacons, and Laymen, that each in reference to this missionary work of our missionary church will ask, “what shall I do, Lord?”

“Behold the hire of the laborers, who have reaped down your fields, WHICH IS OF YOU KEPT BACK * * crieth, and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth.”

By order of the Committee,

N. S. HARRIS,
Sec'y and General Agent.

SUNDAY SCHOOL CHRISTMAS OFFERING FOR MISSIONS.

The Domestic and Foreign Committees, agree in suggesting that the various Sunday schools should be invited on the morning of Christmas day to bring a missionary offering. The object

* In this connection we would bring under the eye of the Church once more the following, adopted at the meeting of the Board in 1842—

“Resolved, That this Board, deeply impressed with the importance of an increased remuneration for the services of Domestic missionaries, earnestly call on their fellow members of the Church to supply the means for such increased remuneration, and that the Bishops be respectfully requested to bring the subject of this resolution before their dioceses, in such way as they may think best.

“Resolved, That in full faith that this call will be responded to, the Domestic Committee be directed to increase the salaries of the missionaries in all cases where they deem it not inexpedient.

of this would be two-fold. First, an increased interest in the Missions of the Church throughout the Sunday schools; and second, an important addition to the funds of the two Committees. The undersigned add the following suggestions, which may be found convenient in leading to a uniform result.

1st. That the subject be mentioned in each Sunday school, on several occasions previous to Christmas day, and the children invited to prepare for it.

2d. That on the morning of Christmas day, each Sunday school be assembled for the purpose of listening to remarks on the subject of Missions, and their several donations be then received.

3d. That unless otherwise specially desired, the amount be equally divided between the two Committees. The fund thus obtained to be appropriated to missionary objects more especially interesting to the young.

4th. This donation to be termed the "Sunday School Christmas Offering," and to be independent of all other S. S. missionary contributions.

The subject is affectionately commended to our brethren, in the hope that a united effort will be cheerfully made, and that the delightful feeling that all are thus engaged on the same day, may animate the youth of our Sunday schools every where to a happy and appropriate commemoration of the Saviour's nativity. In the hope that every child may share in the privilege, we are, affectionately,

Your friends and brethren in Christ.

N. S. HARRIS.

Addressed to the Rectors of Parishes.

J. A. VAUGHAN.

THE REV. DR. ROBERTSON and family reached Boston on the 10th of September, after a tedious passage of 130 days from Smyrna. Through the unremitting attentions of Capt. Watson, they suffered but little from their prolonged passage, and are all in the enjoyment of usual health.

Dr. R. first visited Greece for objects of Missionary inquiry in 1829, and the following year proceeded with his family to Athens, accompanied by the Rev. Mr. Hill and Mrs. H. From thence Dr. R. removed in 1832 to Syra, where, for six years, he was employed in conducting the operations of the press, and where Mrs. R., through a period of severe trial, was engaged in the superintendence of a Mission School. On relinquishing the

department of missionary labor connected with the press, Dr. R. removed to Constantinople, addressing his labors to the Greek community of that city. During the twelve years of absence the family of Dr. R. have not visited America. Of his seven children four were born abroad. He himself spent a short time here in 1836. Considerations of a domestic character have led to his present return with no expectation of again laboring abroad; his interest and confidence in these Eastern Missions are increased, and he leaves a void which in many respects cannot be easily filled, few missions requiring more imperatively the presence of experience and wisdom.

TEXAS. The Rev. Charles Gillett, a graduate of the Theological Seminary, Alexandria, and now in Priest's Orders, was appointed by the Foreign Committee, on the 11th of October, missionary to Texas. His immediate field of labor to be chosen after reaching that country.

Erratum.—October number, p. 309, line 18, for "truly great, and enduing"—read "truly great and enduring."

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from September 15th to October 15th, 1842.

DIOCESE OF MAINE.			
Portsmouth, St. John's Ch.,		\$22 00—	\$22 00
DIOCESE OF MASSACHUSETTS.			
Boston, Christ Ch., a lady,		25 00	
" St. Paul's Miss. Assoc.,		114 81	
Roxbury, St. James' Ch., a family,		30 00	
Wilkinsonville, St. John's Ch.,		6 50	
Greenfield, St. James' Ch.,		10 00—	186 31
DIOCESE OF CONNECTICUT.			
Brooklyn, Trinity Ch.,		8 63	
Essex, St. John's Ch.,		5 00	
Hartford, Christ Ch.,		95 45	
New-Haven, Trinity Ch., monthly offerings,		150 00	
Newtown, Trinity Ch.,		10 00	
Plymouth, St. Peter's Ch.,		20 00	
Waterbury, St. John's Ch.,		50 00—	339 08
DIOCESE OF NEW-YORK.			
Albany, St. Peter's Ch.,		50 00	
Astoria, St. George's Ch.,		20 00	
Brooklyn, Emmanuel Ch., a family,		5 20	
Bedford, Ladies' Miss. Society,		20 00	
Essex Co., St. John's Ch.,		10 00	
Flushing, St. George's Ch.,		67 50	
Herkimer Co., Fairfield, Trinity Ch.. Norway, Grace,		10 00	
" Littlefalls, Emmanuel Ch.,		10 00	
Little Neck, Zion Ch., one half,		11 00	
" Whitestone Chapel, one half,		1 31	
Lansingburgh, Trinity Ch.,		20 00	

New-York, Young Men's Ch. Miss. Soc., on account of the		
July quarter,	100 00	
" Grace Ch., a member,	60 00	
" Anonymous, per T. C. Butler,	2 00	
" St. Paul's Ch., S. S.,	5 50	
" St. George's Ch., Miss. Assoc., \$100 for Ch. at		
Bangor, \$400 for Domestic Committee,	500 00	
" Custom-house clerk, \$11; M. A., \$20, M. A.		
communicants, \$20; E. S., \$5,	56 00	
" Ascension Ch., (for Bangor,)	200 00	
Peekskill, St. Peter's Ch.,	10 00	
Red Hook, St. Paul's Ch.,	20 00	
Sing Sing, St. Paul's Ch., \$12 66; S. S., \$3 12,	15 78	
Unadilla, St. Matthew's Ch.,	8 70	
Williamsburg, St. Mark's Ch.,	5 20—	1158 19
DIOCESE OF NEW-JERSEY.		
Morristown, St. Peter's Ch.,	30 00—	30 00
DIOCESE OF PENNSYLVANIA.		
Carlisle, St. John's Ch.,	50 00	
Lancaster, Mrs. C. Yate, (for Oneida,)	10 00	
Norristown, St. John's Ch.,	20 00	
West Philadelphia, St. Mary's Ch.,	10 56—	90 56
DIOCESE OF MARYLAND.		
Baltimore, St. Peter's Ch., (Pontiac,)	37 50	
Washington, Epiphany, (Terrehaute,)	8 22	
Princess Anne, W. W. Johnston,	20 00	
Prince George and Charles Co.'s, St. John's Parish,	54 50—	120 22
DIOCESE OF VIRGINIA.		
James City Co., Williamsburgh, Briston Parish,	40 00	
Halifax Co., Halifax C. H., T. G. Coleman, \$10; D. Chal-		
mers, \$7 50,	17 50	
Louisa Co., a congregation,	60 67	
Loudon Co., Leesburgh, Dr. Claggett,	25 00	
Northampton Co., Hungar's Parish,	50 00	
Orange Co., St. Thomas,	19 26—	211 43
DIOCESE OF SOUTH-CAROLINA.		
Beaufort, St. Helena,	86 00	
Charleston, St. Michael's Ch., offerings, \$37; S. S., \$36,	73 00	
" St. Paul's Ch., offerings,	40 00	
" St. Philip's Ch., a member,	25 00—	226 00
DIOCESE OF OHIO.		
Delaware, St. Peter's Ch.,	6 25	
Mapleton, St. Timothy's Ch.,	10 00—	16 25
DIOCESE OF INDIANA.		
Indianapolis, Christ Ch., a member,	5 00—	5 00
DIOCESE OF KENTUCKY.		
Louisville, St. Paul's Ch., a gentleman,	9 00—	9 00
DIOCESE OF TENNESSEE.		
Williamsport, Mrs. Greenfield,	5 00—	5 00
Total,		\$2419 06

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from the 15th September to the 15th October, 1842.

MASSACHUSETTS.		
Greenfield, St. James' Ch.,	\$5 00	
Marshfield, Miss Little,	1 00	
Newburyport, St. Paul's Ch., for Africa,	2 00	
Pittsfield, St. Stephen's Ch., at Miss. meeting, \$23 27; on ac-		
count of pledge of the State for \$2000, \$150,	173 27	
Wilkinsonville, St. John's Ch.,	6 50—	187 77
RHODE ISLAND.		
Bristol, St. Michael's Ch., S. sch., support of a child in Africa,		
to be called Martha D. Coggeshall, first payment, \$20;		
support of "John Bristed," Africa, \$20; Augustine and John		
Henry Felix, children of Cuba, for Africa, \$4,	44 00	
Providence, St. Stephen's Ch.,	2 00—	46 00

NEW-YORK.		
Albany, St. Peter's Ch., for Texas, \$10; for Africa, \$10.	20 00	
Astoria, St. George's Ch., S. S., education John W. Brown,		
Africa, first payment,	20 00	
Brooklyn, through Rev. B. C. Cutler, D. D., for Palestine,	5 00	
" Emmanuel Ch.,	5 20	
Herkimer Co., Fairfield Trinity Ch. and Norway Grace Ch.,	6 00	
Hempstead, St. George's Ch.,	6 00	
Little Neck, Zion Ch., half,	11 00	
New-York, St. George's Ch.,	500 00	
" Ch. of the Ascension,	491 00	
Poughkeepsie, pupils of Miss Booth's school for Africa,	5 00	
Peekskill, St. Peter's Ch., for Africa, half,	10 00	
Potsdam, Trinity Ch.,	5 00	
Sing Sing, St. Paul's Ch., for Africa,	25 12	
Williamsburg, St. Mark's Ch., half,	5 20	
Whitestone Chapel, half,	1 31—	1115 83
NEW-JERSEY.		
Mount Holly, St. Andrew's Ch., for Africa,	13 19—	13 19
PENNSYLVANIA.		
Alleghany, Christ Ch., for Africa,	2 12	
Bloomsburg, St. Paul's Ch., for Africa,	11 06	
Chester Co., St. Mary's Ch., do., \$11 35; proceeds industry		
of two little girls, \$3 50,	14 85	
Carlisle, St. John's Ch.,	50 00	
Honesdale, Grace Ch., for Africa,	25 44	
Holmesburg, Emmanuel Chapel, S. S., for Africa, \$4; Mrs.		
M. Craig, do., \$5,	9 00	
Lancaster, St. James' Ch., for Africa,	25 00	
" Co., Bangor Ch., Missionary Station, for Africa,	66 00	
Morgantown, St. Thomas Ch., for Africa,	5 08	
Pittsburg, St. Andrew's Ch., do.,	23 00	
" Trinity Ch., do.,	31 00	
Philadelphia, St. James' Ch., do.,	55 00	
" Ch. of the Epiphany, do., \$40; do., for support		
of "Isaac Cannel," Africa, first payment, \$20,	60 00	
" Christ Ch., for Africa, \$50; do. for purchase of		
books, for do., \$10; do. for education of John		
W. Huchins, in Africa, first payment, \$20,	80 00	
" St. Andrew's Ch., for Africa,	5 00	
" Mrs. Kohne, for do., \$5; Female Bible Soc.,		
for Circulation of Bibles in Africa, \$50,	55 00	
" Co., All Saints' and Emmanuel Chapel, Miss.		
Soc., for Africa,	51 00	
Reading, Christ Ch.,	12 90	
Wilkesbarre, St. Stephen's Ch.,	34 00—	615 44
MARYLAND.		
Boonville, a little girl,	25	
Prince George and Charles Co.'s, St. John's Parish, half,	54 50—	54 75
VIRGINIA.		
Halifax, T. G. Coleman, \$10; D. Chalmers, for Africa, \$7 50,	17 50	
Leesburg, Dr. Thomas Claggett, half,	25 00	
Northampton Co., Hungar's Parish,	50 00—	92 50
SOUTH CAROLINA.		
Beaufort, St. Helena Parish, Ladies' Miss. Asso., for Greece,		
\$100; do. Ch., for Africa, \$18,	118 00	
Charleston, St. Michael's Ch.,	26 50—	144 50
OHIO.		
Brunswick, H. Woodward,	5 00	
Cincinnati, Christ Ch., for Africa,	7 52	
" St. Paul's Ch., do.,	10 00	
Columbus, Ladies' Miss. Soc.,	14 50	
Gambier, Rev. M. T. C. Wing, for Africa,	4 25—	41 27
KENTUCKY.		
Louisville, Christ Ch., for Africa,	24 00	
" St. Paul's Ch., do.,	50 00—	74 00
ALABAMA.		
Haynesville, Lowndes Co., for Africa,	5 31—	5 31

(Total since 15th June, \$6925 64.)

Total, \$2390 56

N. B. \$41 70, acknowledged in October No. from St. Mark's Ch., Warren, N. I., to be appropriated as follows, \$31 70 for education of "Julia Ann Brown" in Africa, first payment, \$20 for education of "G. W. Hathaway" in Africa, 2d payment.

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

DECEMBER, 1842.

No. 12.

DOMESTIC.

MAINE.

The Rev. F. Freeman, Augusta.—On the 20th July, the church edifice was consecrated by the Bishop during the late Annual Convention of the Diocese of Maine. The confirmation of 27 persons the next day, was a spectacle highly gratifying and encouraging. The numbers in attendance, indicate that the Church is gaining in the respect and affections of the public.

His report concludes the last quarter of the *second* year of the missionary at Augusta:—"Two years of hard labor, of much care, anxiety, and not a little sacrifice of feeling and property. These latter circumstances, however, especially the last, he would not advert to, were it not that the rapid growth and apparent prosperity of the Church in this place, has evidently a tendency to create impressions that are erroneous and injurious to the interests, if not to the very existence of the Church here. Those who are lookers on at a distance, have marvelled at our success; but your missionary, who has marked every step by which we have been led hitherto, can best understand the discouragements which he has had to encounter, and can, perhaps, correctly appreciate the present posture of affairs. In several instances, the effort that was being made to establish the Church in Augusta, has been noticed by our religious periodicals, and in these notices a very gratifying interest has been expressed in respect to the enterprise. But although we commenced building in the expectation of aid from abroad, *no pecuniary assistance whatever* has as yet been extended to us, if we except a subscription of \$60, by a gentleman of the vicinity * * * * *

A considerable sum is to be provided for, beyond the amount of nearly nineteen hundred dollars, the personal responsibility for which your missionary assumed because of the necessity of the case."

* Here is another of the cases, in which the brunt of an expenditure, acknowledged on all hands to have been called for, at the seat of government of Maine—a state with 6 ministers and 500,000 inhabitants—is likely to fall upon the clergy.

Rev. John West, Bangor, has realized the benefit to his parish of multiplied pastoral visits, and has been much encouraged by the evidences thus brought to light of the blessing that had been vouchsafed to his public ministrations. Of the various infant parishes with which we have been brought in contact, we have never failed to remark, that where the pastor devoted much of his time to going from house to house, there was a strong attachment to himself and the Church; which mere pulpit efficiency, without it, could not inspire. Churches have been pointed out to us, which, in the expressive phrase of our informant, had "nearly died out" when revived by the faithful visitations from house to house, of even less gifted men. The congregation at Bangor, has been increasing by gradual but steady accessions, although deprived for some time of the services of their pastor, necessarily absent on their own concerns and his recent removal. The church, however, was regularly supplied with a substitute. Mr. West thinks, that if the Church will only sustain her missions in Maine for two or three years, ultimate success is certain.

At the suggestion of the Bishop of the Eastern Diocese, the Rev. E. A. Greenleaf examined the district north of Bangor, with a view to the establishment of a mission there.

In a region of 30 or 40 square miles with an enterprising and intelligent population, he finds very few settled preachers of any denomination.

In Williamsburgh he has already organized a small church. He pronounces Dover decidedly the most important point in all the district north of Bangor. Wherever he distributes the prayer book he finds it examined with interest, and experiences no difficulty in having the responses well made, by explaining the service, and naming the page as he proceeds. The rigors of the north are overcome by the ardent zeal of the ladies near Williamsburgh, who, on several occasions, have walked four miles over a very bad road to attend divine service, and go two or three

man himself, unless generous Churchmen, ashamed to see *all the sacrifices* made by the clergy, come forward and share it. It may be said very coolly and very piously, no doubt: "Stop, Sir. The Board of Missions does not allow its missionaries to be praised—make no noise, keep quiet." We feel unworthy to praise such men, and doubt not the smile of God and his favor enables them to place its true value upon human estimation; but we feel sad when the evidence of clerical ventures, altogether disproportioned to their resources, comes before us, as it often does, with an evident apathy on the part of others, who with any, even the *least* self-denial might participate, and do not. True, some clergymen are imprudent, some too sanguine; but making all just abatements for these cases, who, in the simple matter of money, are making *the sacrifices* now, in the Church, the prophet and the widow? Piety and delicacy restrains *them* from disclosing it. Who shall tell it to the Church, not for idle praise sake, but that the Church *may be roused*, and incited to liberal action and participation? The Board wishes "the work of its missionaries to praise them," rather than empty words. The editor spreads *this work* before the Church so far as the materials committed to him warrant. The "keeping-in school" cries out if he does, and the very stones would cry out if he did not.

En.

miles to attend a sewing circle which they have organized. No one will be surprised to learn that Mr. G. has engaged a house and is making arrangements to dwell in so promising a field. We hope, that his Bishop will recommend Dover as a station, and the Church provide the means for sustaining Mr. G. there.

NEW-HAMPSHIRE.

Rev. W. H. Moore, Manchester, is happy to be able to say, that the aspect of his parish is yet encouraging. They would be stimulated to labor with redoubled ardor if they could reasonably hope, that at their Bishop's next visitation they could have a church of their own, spacious enough to contain those who shall be willing to enter with them into the courts of the Lord. It remains with Churchmen to say whether this shall be so.

The missionary was "much gladdened by a visit of assistance for one Sunday, from the Rev. Dr. Cutler, of St. Ann's, Brooklyn. Such visits the lone missionary knows how to value. He would gather strength if he could have them often."*

DELAWARE.

The Bishop represents this diocese as laboring under great discouragements. Alluding to an effort he made to draw forth a general contribution to the funds of the Domestic Department, he says, "In addition to the great and pervading pressure in this state, (almost, I believe, the only one in the Union,) the corn and wheat crops this season have failed, and great difficulty is found, therefore, in getting collections for any purpose."

The Rev. Mr. Franklin, a missionary at Georgetown and Dagsbro, "trusts that the Church will yet advance in prosperity, though its progress spiritually may be slow."

OHIO.

In the November number, pages 326, 328, an extract from Bishop Hopkins' sermon, "Religious education, the safest means of ministerial increase," addressed itself to the fear of parents, that by designating their children for the sacred ministry, they might be intermeddling with a work which belongs to God alone. This fear removed, let the Bishop of Ohio, speaking in the deep and

* If one, who is neither an M. D. nor a D. D., might venture to prescribe to his city brethren seeking relief in the warm season from their exhausting duties, in change of scene, &c., he could mark out a most enchanting route, through the Lakes, up the Fox river, down the Wisconsin, up the Mississippi to the falls of St. Anthony; thence down that river to St. Louis—returning by the Illinois or Ohio; and, by the way, infusing life and strength into our missionary stations, showing to our missionaries that, even in our recreations, we forget them not. The air of the Mississippi is thought, by many, to be as balmy and restorative as that of the Thames.—*Ed.*

earnest tones of one who realizes the *destitution*, and, with the solicitude of a chief shepherd, pointing out the *requisites for a better supply*, be heard and heeded :

"These (*six*) are all the candidates which the Church in Ohio is now furnishing towards the future supply of her own parishes, the further extension of religion within this diocese, and the great work of preaching the Gospel to every creature! How deeply is this to be deplored, and how should it lead us, my dear brethren, to consider, within ourselves, what can be the cause? How is it that from more than seventy parishes, and the labors of more than sixty ministers, only seven persons now appear to offer themselves a living sacrifice to Christ, for the labors of his ministry? I spoke on this subject with lamentation and alarm at our last Convention. But then there was one candidate more than we have now. If we look over our whole Church, the state of things in this respect, does not seem much more encouraging. At the General Convention, which met last fall, all the candidates, reported by the several dioceses, was 155, being 33 less than those reported at the preceding Convention in 1838, and *ten* less than those reported to the Convention of 1835. From no diocese of the West and South West, were any candidates reported at the last General Convention, except Kentucky (*five*) and Ohio (*eight*)! On the supposition that there were candidates in some other western dioceses, let us allow an addition of *seven* on that account, which, I am sure, is a large allowance. We will then have only *twenty* candidates in the *ten* dioceses west of the Alleghanies. These dioceses cover much the larger part of the settled territory of the United States; they contain a population of between six and seven millions; they will soon contain one half of the whole population of the Union. For these twenty candidates, how many institutions for theological instruction? There is, this in Ohio, another in Kentucky, a third in Missouri, a fourth is to complete the plan of Jubilee College, Illinois. When will they all have work? Whatever may be thought of the need of so many institutions for the candidates now furnished, or that may be expected to be furnished, in the West for twenty years, one thing is manifest, that, for students in our theological seminary, the reliance must be almost wholly on the parishes of our own diocese; and that, seeing our candidates are now only seven in number, we must not look for the evidence of the efficiency of our institutions in the number of its students. A Theological Seminary cannot make candidates for the ministry. If the ministers of the Word are not successful, under God, in turning the heart of young men towards the great work of preaching the Gospel, all the seminaries of the land, multiplied again and again, could not mend the deficiency. Three things are needed for the purpose.

"*First*. The more earnest and prayerful address of the word to the heart and consciences of youth, from the children in the catechism, to the grown-up sons of the Church. If more young men were converted to God, more would be desirous of serving him in his holy ministry. If among those, who profess to have turned to the Lord, there were a higher style of religion, more power of godliness, more love to God, more of the mind of Christ; in a word, more of the *reality* of religion, there would be more young men aspiring to be candidates for the labors, the poverty, the noble duties, and glorious recompense of a faithful ministry. I entreat my brethren of the clergy to consider, solemnly, how much of the responsibility for the promotion of this increase of converted youth, and this growth in grace, among such as are converted, devolves on them.

"*Secondly*. Christian parents must better understand, and perform their duty to the Church and to God. Let them co-operate with the pastor's work more faithfully; let them more habitually regard their baptized children as having been solemnly consecrated to God; let them shape the whole effort for their training with reference to the solemn duties to their children, arising out of such consecration; let them look with a far less worldly spirit upon the honors and *gains*, and indulgences of such professions as the world offers to their sons; let them, in the true spirit of Christian parents, seek for them *first*, and as infinitely more precious than all things, "the kingdom of God and His righteousness," and then covet for them no honors of office, no dignity of service, no riches or reward as comparable with the honors and dignity and wealth and happiness of the man whom God calls and qualifies and commissions to preach the Gospel to a lost world. Let this be the carrying out, by parents, of what as Christians they are bound to by the love of God and of their offspring—let it all be joined with the continual prayer out of unfeigned lips that God would use their children as best suits the welfare of His Church, and in *them*, or in others, would send forth laborers into his harvest, and the blessed result would assuredly be, that out of the

number of our baptized children would come a goodly array of humble aspirants for the honors of the Cross, saying each in his heart—"here am I," ready to go thine errands, Oh Lord, to a lost world, 'send me.'

"I must briefly mention a *third* requisite for the better supply of candidates for the ministry,—a more abundant provision for the expenses necessarily incurred by young men in preparing for the ministry. Many a strong desire for the work, which ought to be encouraged, is put down, and kept down for want of the means of education. If the Church will have ministers, she should pay for them—pay for preparing them to labor, when they cannot otherwise be prepared, as well as for enabling them to labor after they have been prepared. When God puts it into the heart of a young man to consecrate himself to His ministry, instead of going after the gains of the world, if he cannot sustain his expenses while learning his Master's work, it is clearly and solemnly the duty of the Church to see that the Lord's will be not hindered by lack of means to get food and raiment. Christians are bound to have all things common, in a literal sense, so far as is necessary to meet any such emergency. It is infinitely cheaper to furnish the pittance required of each for the education of those whom God moves to desire the office of a minister, than to have our churches destitute, the missionary fields all around lying neglected, golden harvests unresped and going to waste, millions on millions of immortal souls perishing in ignorance of the Gospel, and the whole Church, suffering the chastening of God for setting gain against godliness, and preferring to save expense of money instead of saving immortal souls."

MICHIGAN.

The Rt. Rev. Dr. McCoskry.—"It gives me much pleasure in presenting to the Committee the abstract of the reports made to me by the missionaries in my diocese, to bear my testimony to their faithfulness and activity. The reports show an amount of labor performed that is truly praiseworthy, and a degree of success, in spreading the knowledge of the truth as it is in Christ, well calculated to gladden the heart. And in thus exhibiting the truth, it has not been partially done. The whole gospel has been announced. The claims of the Church, including its organization by its great Head, and as such essential to its being, have not been withheld. The consequence is, that not only have sinners been converted, but they have also been established in the true faith, so that additional barriers have been erected every where against the desolating inroads of heresy and schism. But to continue successful, we need aid from the friends of the Church. This being freely furnished, we hope, by the blessing of God, to carry the glad tidings of peace and salvation into every cottage, and gather into the true fold of Christ the scattered sheep of his flock."

ILLINOIS.

The Rev. Mr. Giddinge seems not at all disheartened by the late severe losses he sustained in the destruction of \$1000 worth of his property by fire; he has the same consolation which Bishop Chase says is generally lavished upon him, that he will be paid in another world; indeed missionaries cannot be accused of laying up treasures here, unless they have some other source than our treasury to derive them from. There is "a quietness of the Church" too, in reference to this whole matter, which Bishop W. would hardly term a "godly quietness." Having by their representatives sent out missionaries, is not every congregation as much bound to provide their salaries as those of their

own ministers? Had the salaries of \$00 of our clergy been unpaid, would the camp have been so quiet as it is now? Appeal upon appeal, founded upon the most stirring facts, has been made, and yet the receipts for the week ending Wednesday, 26th October, are \$86 45, *i. e.* at the rate of \$4,495 40 per annum, to pay \$35,000.

Is the Church nothing? Its deliberate appropriations of funds for such legitimate objects as missionary operations, nothing? Does the sending out of ministers of Christ to do its work, entail *no obligation* upon the people to give, and the clergy to insist upon their giving, as they will have it to answer to the Head of the Church? Is it any answer now; will it be any then, to say, I liked not this or that? We look upon it as a favor to give; it is no favor to any but ourselves—it is the *right* of our missionaries to be paid punctually and fully their salaries. On this very point an apostle hath said, "be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap." But to return to Mr. Giddinge's communication.

"I doubt not," he says, "direct letters, though not officially required, will be* welcome when they convey important information, or practical suggestions. It will give me pleasure occasionally to forward such facts as may come to my knowledge, and render any assistance in my power in promoting the grand object of the Board. There is a wide field for missionary effort in this western region, but only such men should be sent here as are in demand in the East. A clergyman that cannot get a living in the East, will scarcely recommend the Church in the West. But two or three prudent, pious and talented men, located near together, would effect about three times as much as the same number, scattered as they are at distant intervals over our immense prairies. Besides, they would strengthen each other's hands, and cheer each other's hearts, more than they can now possibly do. If a man of the character I have described, will present himself to labor in this city, I will cheerfully yield the ground, and myself endeavor to dig somewhere else.

There is room enough for those inclined to labor, and how shall I rejoice, when I see laborers enough in this wide region to spare men for missions further west, for then they will doubtless be as welcome *there*, as they now are *here*. How welcome you may judge, when you reflect that in my own limited travels, I have often seen the tear find its way down the cheek of an aged Churchman who for ten, twenty, or in one instance for fifty years, had not been able to attend the public services of his beloved Zion. It is now but two weeks since I spent a Sabbath in a village

* Rev. Mr. Giddinge is not mistaken when he supposes that such communications as the above from his pen will be welcome. What does the Church want? Not the speculations of an editor, but the exact and stirring facts of the missionary field from those who witness them, with their reflections and hints. If these are not furnished, interest, deprived of its natural aliment, will languish.—Ed.

about sixty miles distant, where an Episcopal clergyman was never seen before, and found five communicants of the Church, and five or six Church families, but all in moderate circumstances—all, however, welcoming me with tearful eyes, and glowing cheek to their wilderness homes. I have received letters of entreaty that have almost made my heart bleed, to reflect that a request to visit such persons could not be complied with."

WISCONSIN.

Bishop Kemper has recently visited eight stations of the Prairieville mission, and to use the most cautious language he can select, says, "he is *perfectly satisfied*." The funds collected by Rev. Mr. Hobart, suffice for the purchase of 465 acres of land, and for the erection of a small dwelling.

The Rev. B. Akerly arrived at *Green Bay* on the 6th September. The station is an interesting and promising one, and has been long, too long, vacant.

Rev. Mr. Humphrey, stationed at Beloit, has collected materials for a small house of worship, which he thinks will be put up and enclosed before winter.

Rev. Washington Philo, Aztalan, &c., thinks that three or four Sunday schools might be established within the bounds of his mission, had he such books as are approved of by the Church. It will gratify him to know that one Sunday school at least, has not been unmindful of his necessities. The S. S. of St. Paul's Chapel, New-York, has sent \$5,50 to our Treasurer for this purpose, and a lady \$2,00 within a few days.

Rev. Wm. Walsh reached Racine on the 4th September. It is an important station—the town beautifully situated. He takes pleasure in informing his Bishop of a valuable gift to the parish, of three building lots from Jacob A. Barker, Esq., of Buffalo, whose pious liberality has secured them for the use of the Church: a fourth lot has been promised by one of the citizens of Racine, which will form a square 120 feet front, by 240 deep.

Rev. Mr. Hull, of Milwaukee, reports a missionary contribution of \$12,00, an evidence that his people appreciate his labors. It must be exceedingly painful to our missionaries to see so little fruit of this kind. The column of contributions looks very blank.

Rev. Mr. Cadle, of Whitewater, has a number of points at which he officiates, having preached within the last quarter 50 times.

Rev. Solomon Davis, Duck Creek, reports the mission among the Oneidas as in a flourishing state. The mission school at

Green Bay will be broken up in the Spring. There are at present 10 scholars.

The Bishop, in conclusion, says, "a more promising field could scarcely be opened to the Church, than that which the territory of Wisconsin presents. Here at least, I would say, here let us prove, that, with an equal number of men, we can accomplish as much as any of the denominations around us. Two more missionaries at least are very much wanted. The Church has not now one representative of her ministry, from the Rock River country to the Mississippi. Madison, Mineral Point and Potosi, should be immediately supplied. I look with confidence to the dioceses of New-York, Western New-York, and those who occupy New-England, and beseech them in this, our hour of need, in this the hour of action, to enable us not only to preserve in the true faith, those members of Christ who once belonged to their folds, but to gather to the one Lord, those who are now the victims of infidelity, heresy, or schism."

IOWA.

Bishop Kemper represents the station at Davenport, as flourishing; that at Burlington, not so much so; at Bloomington, a comfortable house of worship, unincumbered with debt, nearly finished; from Dubuque, he has more than once received urgent letters. "Episcopalians, and some of them accustomed to the highest spiritual consolations at the East, now at Iowa city, Marion, Tipton, would be greatly cheered could they enjoy the privileges of the sanctuary once a quarter. And are all the appeals of the Committee, and of myself, to be in vain? And is this most beautiful and healthy country, whose inhabitants, since its organization, have doubled every two years, and who probably now amount to 100,000—is this country to be neglected year after year by the Church, and are the members of Christ's mystical body, who are scattered throughout Iowa, and all the other parts of my mission, to be abandoned by their brethren in the faith? God forbid."

MISSOURI.

Bishop Kemper, in speaking of this, the youngest of the Dioceses, trusts "he will not be considered presumptuous in saying that he looks to the warm-hearted Churchmen of Virginia and Maryland for sympathy and substantial aid; for many, very many, who once worshipped with them in the same temple, and participated of the same holy elements of the body and blood of the Redeemer, are now destitute of all the glorious privileges of the Church of the living God. They will not, I trust, withhold the doing of good to those who are of the household of faith. At least four additional missionaries should be there this winter. He has been compelled, very reluctantly, to part with Rev. Mr. Payne of Palmyra, whose delicate health requires a milder climate, and who earnestly hopes that a district missionary can be placed there on his removal. I cordially

unite with him, adds the Bishop, in this hope. "The whole country round Palmyra, for at least 15 miles, presents an interesting and inviting field; and I pray God to put it into the heart of some young laborer, to devote himself to the work of the ministry in Marion county. On the removal of this beloved brother, there will be but one representative of the Church in the whole state of Missouri beyond the city and county of St. Louis. The members of the household of faith, scattered throughout the largest state of the Union—Are they to be neglected year after year—are they to perish?"

Rev. Mr. Hedges, near Jefferson Barracks, is just recovering from a very severe attack of bilious fever. He is convinced that at this time the state of things in his mission is more flattering than at any former period. The log chapel will certainly be built.* At this moment he looks upon his station as more interesting and important than at any former period.

Rev. Mr. Hommann, Jefferson, is happy to say, that a small but substantial stone church is in progress at his station. The basement is up, and it is expected it will be closed in, this fall. There is a great deal of energy and spirit manifested in the enterprise, and a desire to proceed cautiously and keep out of debt.

INDIANA.

Bishop Kemper speaks of Richmond as a very difficult station; it is however improving he says, and has unquestionably devoted to its best spiritual interest a truly faithful and self-denying minister.

The Rev. Mr. Lamon, of Evansville, assisted by the Rev. J. R. Johnson, of Lafayette, laid the corner stone of a church, which is advancing rapidly, on the 8th of September.

The laborers in this diocese, the Bishop thinks, ought to be doubled within less than a year.

Rev. Solon W. Manney, Laporte, Bigelow and Carlisle. "My station is daily growing in importance, and the number of communicants gradually increasing. The prospects of the church too in those places, which I have occasionally visited, and which I intend to visit much oftener during the winter, are certainly flattering. I hope that you will be able [addressing his Bishop] to secure the labors of another clergymen for this wide spread, and certainly, at present, very promising district. Two of us acting in concert, if I am not greatly mistaken, could, by the blessing of divine grace, effect most glorious results, so that in a short time we might take our timbrels in our hands, and say with Miriam of old, "Sing ye to the Lord, for he hath triumphed gloriously."

* When built, we shall feel obliged to our missionary to send us a drawing of it for the Spirit of Missions, with a particular description of its several parts, cost, &c.
Eo.

Rev. Dr. Killikelly, Vincennes, states that the church edifice is under roof, and the floor now being laid, but whether more can be done this fall is doubtful.

KENTUCKY.

The Rev. Mr. Ash, of Smithland, considers the prospects of the Church more encouraging at present, than at any former period. "Except for the mountain region," the Bishop adds, "my sympathies have no where been so deeply enlisted for the moral condition of any part of the West as for Smithland. When I first visited it, nine years ago, one of its magistrates swore that no clergyman had ever been among them, nor if he could help it, ever should. Still, as there was no one to pity them, we procured a missionary, organized a parish, erected a church, &c. &c. Here whilst the deacon baptized the first infants in a miserable log school-house half a mile out of town, the Bishop held the gourd which contained the consecrated water."

ALABAMA.

Our missionary at *Carlenville*, Alabama, *Rev. F. B. Lee*, represents the pecuniary affairs of the church as being much involved; suit having been commenced for \$500—\$150 have been raised by the congregation. If assistance be not speedily rendered, the missionary will be compelled to leave his station and apply in person for it.

FOREIGN.

W. AFRICA.

The following particulars relative to the establishment of a mission station at Taboo, about 40 miles east of Cape Palmas, are furnished by the Rev. Mr. Minor, the missionary at that point. They are of interest as exhibiting the character of those among whom the missionaries are called to labor, and developing some of the features of that gross superstition which exhibits itself in forms so various. Here, as is seen, the deep depravity of the human heart is manifested in the unsubdued selfishness which disregards alike all truth and justice, and which in the attainment of its desires is wholly reckless of the means employed. In this, however, it cannot be said that the character of the African is at all singular, the same is found wherever the influences of the gospel are unknown.

It is also true with regard to superstition, that in every land where Christian knowledge has not enlightened the minds of the people, this is found universally to prevail. The accounts received from time to time from missionaries, exhibit many of the forms which this assumes.

The power of God's truth is shown both in subduing the principles of selfishness and in freeing the mind of the heathen from the bondage of superstition.

"The inhabitants of that region, (Taboo,) who call themselves Plarbo, had more than once expressed to Dr. Savage during several visits to that place, a strong desire for a school, and the

opening appearing favorable and opportune, the brethren advised that I should visit and examine the spot. They yielded with little difficulty, promising to give up to us a hill back of the town, occupied as a burying place. They agreed, moreover, to clear it of bush and erect for us a native house, where we might live whilst building a more permanent one for ourselves. All this was to be entirely gratis. During the parley, almost the whole assembly visited the top of the hill: with the exception of a small part, it was densely covered with trees, interwoven from top to bottom with vines of every size and shape, forming one mass of verdure. The King made a speech on the occasion to the dead, addressed more particularly to the body of some great man which lay on an elevated platform. *He begged him not to regard what they were about to do as an insult, as the ground was not for themselves, but for God and a white man who was coming to reside in their country, a thing he and his fathers had desired greatly, but had not seen.* A neighboring town, actuated by jealousy, offered some opposition which was speedily overruled. I returned home without giving them a decided answer, but promised they should hear from us shortly.

"My report coinciding with Dr. Savage's as regarded the eligibility of the spot, the brethren instructed me to take steps immediately for opening the station there. A messenger was despatched to inform the people, and direct them to clear the ground and erect the house as soon as possible, which they promised to do and send us word when completed. A month elapsed, and we, hearing nothing from them, despatched another messenger to see what was the matter. In due time he returned and reported, that not a stick had been touched, the people giving as an excuse that they were afraid the white man was only playing with them; however, being assured by our messenger, they turned out in a body and cleared off a considerable space, promising to erect the house forthwith. Not feeling satisfied, I deemed it advisable to go in person, and found them preparing to remove a house from the town to the hill we were to occupy. A spot of ground had been cleared it is true, but the top of the hill and the burying ground remained as they were. Demanding why they had not fulfilled their promises, they declared *they were afraid, particularly of the man on the elevated platform, who when living was remarkable for his vindictive character, and they doubted not he retained the same disposition still.* They at length agreed, however, that if I would take the responsibility on my own shoulders of cutting the first bush, they would follow suit. To this agreement there was no objection, so grasping a cullup, without more ado I laid about me manfully, and to do them justice they were not slow to follow. In the course of three hours a considerable space was cleared, and the King proposed they should go for the house; it was acceded to, and after taking some refreshment the whole body adjourned to a small town where stood the house to be removed. Their plan was to re-

move the house top entire, which was nearly equivalent to the whole house, and had they have done so, would have saved themselves much trouble. Half the number present might have carried it with ease had they worked to advantage, but there was no order, none to command, or rather all commanded, a few would exhaust their strength in vain efforts, while others stood by utterly regardless of their clamorous cries for assistance. At last it started and went on well until reaching a slight ascent; some difficulty occurring, each ran to save himself, regardless of his neighbor—several were caught under it as in a trap, but fortunately only one was injured; three times was the same scene repeated, and each time some were more or less injured. The difficulties arose from their utter lack of faith in each other, each one being under the constant apprehension that his companions would run away and leave him to be crushed. After many vexatious delays, the house was almost completed, and I was given to understand that payment was expected, though in the first instance there had been a distinct understanding to the contrary. I had been too long acquainted with the African mode of transacting business to be easily surprised, but the enormity of the demand was certainly far beyond any thing that previous experience would have led me to expect. It was of course met by a prompt refusal. This was but one attempt to defraud me; in all our transactions they exhibited the same lack of faith as a most prominent trait. There was not one among the negotiators who hesitated to tell the most barefaced falsehood if thereby they could obtain the slightest advantage, and in no one case did they manifest a disposition to act fairly."

In the last number of the *Spirit of Missions*, mention was made of the capture of an American vessel, the "Mary Carver," and the massacre of the captain and crew by the natives in the vicinity of Taboo River. Account was also given of the instrumentality of the Rev. Mr. Minor, in saving a Dutch vessel, on which an attack was also to have been made. The letter of Mr. M., detailing the particulars of that matter is subjoined, and shows to what imminent peril the servant of God is sometimes exposed in the prosecution of his labors.

Taboo River, July 4, 1842.—The natives of this neighborhood have lately manifested a degree of perfidy and ferocity, for which even we were little prepared. An American vessel, Capt. Farwell, has been lately cut off and every soul on board murdered at a place twenty-five or thirty miles east of where I reside. Circumstances have since transpired which fully convince us that the people of the town where brother Appleby resides, were deeply implicated in the affair. Whether any near here had any hand in it is not so certain, but the very next morning after it occurred, a multitude of canoes went out from a town very near this station and where I preached the evening before, to attack a Dutchman lying at anchor. The atrocious attempt failed, thank God, but for some time I was apprehensive they would seek opportunity to take bloody revenge for the

part I took, in conveying warning to the Dutchman. We have since learned from more than one source, that part of the original plan was to murder me, not that they had aught against me, or would gain any thing thereby, but to prevent the possibility of my giving information.

Repeatedly has the letter to the Dutchman been thrown in my teeth, and as often have I avowed myself the author, declaring that I would again do the same should the like occasion offer; yet has not our Heavenly Father suffered a hair of our heads to be harmed, nor is our peace in any wise marred, for our trust is in Him.

It is due to the towns nearest us, to say they had no hand in it, and moreover, say they will not suffer any one to harm us.

MISCELLANEOUS.

AID FROM SUNDAY SCHOOLS IN BEHALF OF MISSIONS.—The aid derived from some Sunday Schools for promoting the cause of Missions is important, as is shown in the support by one school, in a neighboring city, of 15 children in the African Mission, and a few cases of similar character; still this aid is small compared with what it would be if efforts were every where made to enlist the interest of the young in the subject. The exceptions to the prevailing state of things, mentioned above, go to prove this. The school supporting 15 children at an expense of \$20 per annum each, or \$300 in the aggregate, numbers, it is understood, only about 150 scholars. Many of our city schools, with a much larger number of scholars, do nothing, or comparatively nothing, in this cause, and why this difference? The simple and only reason is, that in the one case the subject is presented to the minds of children and their feelings are enlisted, while in others, similar means are not adopted. It may be said that as children derive their means of giving, from their parents and friends, an occasional appeal to these is sufficient; but such is not the fact. From the infrequency of such appeals no permanent interest is excited, and from month to month, with here and there an exception, the subject remains neglected and forgotten. And even though the efforts of congregations were increased tenfold, still an important means would remain unemployed should pastors and teachers fail to interest the young in this all-important work. Place before a child the tender motives of Christian charity; tell him of the condition of those who enjoy not the blessed privileges which are his, but who are brought up in heathenish darkness, where superstition with all its debasing and soul destroying influences is imbibed with the first dawning of intellect;—relate to him those interesting and touching narratives which are frequently given in the record of Missionary operations, and his heart will respond in tones of tender sympathy. Then set before him the way in which he may contribute to the relief of those for whom his interest is thus excited, and the result is certain. He carries with him to his home from week to week the remembrance of what he has been told in Sunday School; for it would be well if the Missionary cause in some of its features were a subject of consideration on every returning Sunday. The little sums which the kindness of friends furnish from time to time for his personal gratification, are no longer wasted in procuring some trifling and temporary enjoyment, but are treasured up and prized as a means of aiding those in whom he has learned to feel a deep interest. Again, the amount of means in the hands of children to be expended in this way will be much increased, for without any improper importunity on their part, every virtuous parent will rejoice to encourage in his child a disposition of tenderness towards others,

and thus the little sums, which the parent himself might esteem too small to be by himself bestowed, are made to flow into the treasury of the Lord through the instrumentality of children.

Missionary information of such a character as will be likely to interest the young, will from time to time be given, in the hope that the space thus occupied may prove to have been well employed. Such is the following extract from the narrative of Missionary labors in South Africa.

I would call your attention to the brightening prospects of the interior of Africa, arising from the employment of Native Agency, and the introduction of books printed in their own language. Blessed be God, the Scriptures have been translated and printed, and are now being distributed among thousands who have learned to read in their *own tongue the wonderful works of God!* I will refer to a single fact which illustrates the importance of having the Scriptures in the Native Language. Travelling with a companion across the interior, we came to a heathen village, at that time heathen indeed! We had travelled the whole of the day and the preceding night without having eaten any food. Before sunset, we came within sight of the village; but we approached it with caution, because we knew that the Corannas, by whom it was inhabited, were accustomed to bloodshed and rapine, and they might fall upon us before they knew who we were. At last, an individual came to inquire our object; he pointed us to a considerable distance beyond the height where the village stood, and said that we could sleep there for the night, but that it was at our peril to enter the village. We dared not to proceed, because we knew that, if we did, we should in all probability spend the night with the lions, and be a meal for some of them before the morning. We had tied about us the fasting girdle—an excellent thing to prevent the gnawings of hunger. We had no other prospect but remaining where we were during the night; we looked at each other, hungry, and thirsty, and fatigued above measure. At last, an individual came, and we inquired if he would give us a little water. It was refused. I then offered the two or three buttons which remained on my jacket for a little milk; but that was refused, and refused with scorn. It did not require to be a phrenologist or a physiologist to discover that there was something brewing in the minds of the people, and that we had good reason to be alarmed. We lifted up our hearts to God; but we knew it was not our duty to proceed. There we sat; and as we gazed, we saw a woman descend from the heights behind which the village lay. She approached with a vessel in her hand, and a bundle of wood. The vessel contained milk; and having set that down and the wood, she immediately returned. She shortly came back, bringing a vessel of water in one hand and a leg of mutton in the other. She sat herself down, and cut up the meat. We asked her name, and if there was any relative of hers to whom we had shown kindness; but she answered not a word.

I again asked her to tell me to whom we were indebted; and after repeating the question three or four times, she at last replied—"I know whose servant you are; and I love Him who hath told me that he that giveth a cup of cold water to one of his children shall in no wise lose his reward." On inquiring into her history, I found she was a solitary little lamp burning in that village, and that she had burnt there for many years. Her words seemed to glow while she wept profusely to see one of the servants of Christ. I regarded her as a sister indeed; and I asked her to tell me how she had kept the light of God alive in her soul—how she could keep up this state of feeling and affection without the communion of saints? She drew from her bosom a Testament, and holding it up, she said, "That is the fountain from which I drink; that is the oil that keeps my lamp burning in this dark out-of-the-world place." I looked at the book, and found that it was a Dutch Testament, printed by the British and Foreign Bible Society. It was given her by one of the missionaries, when she left the school; and it was that book which kept her hopes alive, and brightened her prospects for the heavenly world.—*Miss. Reg.*

CHURCH MISSIONARY SOCIETY.—FORTY-FIRST REPORT.

Summary.—Missions, 11—Stations, 107: being in Western Africa, 14; East Africa, 1; Mediterranean, 3; North India, 18; South India, 18; Western India, 2; Ceylon, 4; New Holland, 1; New Zealand, 18; West Indies, 23; N. W. America, 5. *Laborers* (including Wives,) 1501; and consisting of 95 English, 12 Lutheran, and 10 Native or Country-born Clergymen, of whom 80 are married; 60 European Lay-Assistants, of whom 29 are married; 7 European Female Teachers; and 1111 Native or Country-born Male, of whom 39 are married, and 58 Female Assistants—*Attendants on Public Worship*, 73,774—*Communicants*, 6050—*Schools*, 733—*Scholars*, 41, 335; consisting of 16,550 Boys, 6324 Girls, 8156 Youths and Adults, and 3372, of whom the sex is not specified.

LONDON MISSIONARY SOCIETY.—FORTY-EIGHTH REPORT.

Summary View of the Society.—The number of Stations and Out-Stations belonging to the Society, in different parts of the world, is 393—Missionaries, 161—Assistants, European and Native, 543—Churches, 115—Communicants, 13,156—and Scholars, 42,960.

The Society has 15 Printing Establishments.

The number of Missionary Students is 10.

NEW ZEALAND.

Extracts from correspondence of Missionaries.

NORTHERN DISTRICT.—*Paihia*.—Of the progress of the Mission you have heard much to delight you; the work is still going

on ; but it should be remembered that our duties are, in proportion, increasing.

On March 14th, I admitted to Baptism, at this place, 121, including about 30 children ; all of whom, except the aged persons, could read with a little attention. Many could read well. In the examination for this Sacrament, I exercise every possible care as to their general conduct, and require that the older and more leading Christians should be answerable for their consistency.

At the Lord's Supper we had between 200 and 300, after a minute examination which continued about ten days. Our Chapel could not hold the communicants with convenience, not to mention those who did not communicate.

Waimate.—During the last year the Baptisms at Waimate have been, adults 252, children 99. The communicants have numbered 381.

Paihia.—It is very cheering to watch the progress of the Mission, the anxious desire for Divine knowledge—which, I may say, is shown every where—and the numbers who are pressing forward for admission into the Church militant. The examination of all in connexion with this Station is as strict as I can desire. I have them, not in classes, but individually. This I find more wearisome and tedious, but more effectual in determining the extent of knowledge possessed by each person. I am now much engaged with those Natives who are undergoing their final examination before baptism, which will take place, *D. V.*, on Lord's Day the 10th inst., when I expect about 100 adults will be presented to the Lord. By the present returns you will be able to determine more correctly the numbers of Christian Natives. In some instances you appear to have taken the return for the Waimate as the return for the whole Mission. The Natives assembling every Lord's Day, under our Missionaries, and Native Teachers, are not fewer than 35,000 or 40,000.

MIDDLE DISTRICT.—*Tauranga.*—We can point with gratitude to the statistical returns accompanying this report, as a new proof that God has been with us *of a truth*. Contrasting our present returns with those of last year, there is an increase of 334 in our congregation ; 183 in our schools ; and an addition of 100 to our Scripture Readers ; while the number of Natives baptized, and the candidates still remaining for Baptism, are double the number of those last reported. We have other causes, also, for gratitude, in the increased number of Native Teachers—in the continued strong desire manifested by all around us to possess the Scriptures—and in the continuance in well-doing of the great majority of those who have declared themselves on the Lord's side. The examination of the schools held at Tauranga and Matamata have afforded another proof that our labor in the Lord has not been in vain. At Tauranga, 400 assembled in classes, of whom 80 read in the New Testament ; at Matamata 472 were arranged in classes, 124 of whom read

several chapters of the New Testament, and were examined in them. While therefore, in reviewing the past, we bless God, to whose mercy and loving-kindness alone the progress of our work can be attributed, we would desire to check every anxious thought for the coming year, and to exclaim with the Psalmist, *Because Thou HAST BEEN our refuge, THEREFORE under the shadow of thy wings will we rejoice.*

Waikato.—The numbers baptized by me in the half-year ending March 31, 1841, are—adults, 178; children, 65. I do not here record the 200 baptized at our late mustering of Schools; they will be returned next half-year. I find, at this date, that in the District of Waikato alone I have recorded the baptisms of 964 adults and children.

Rotorua.—Notwithstanding the efforts of Popery in this neighborhood, the cause of *pure and undefiled religion* is steadily marching onward. The difficulty of keeping pace with the increasing calls made on my time and attention by the widely-spreading spirit of inquiry among the Natives prevents my communicating with you so fully and frequently as I most anxiously desire to do during these eventful times for New-Zealand. Within the last four months I walked upward of 500 miles, in two journeys; and during the same period baptized, at Maungatautari, Matamata, Tauranga, Rotorua, and Taupo, 269 Natives; 190 of them being adults, who were strictly examined in all the fundamental doctrines of Christianity. A large portion of these form the first-fruits of the Rotorua Mission.

EASTERN DISTRICT.—1. The geographical extent of this District is 180 miles on the map; but in consequence of the difficulties of the road, it requires from twelve to fourteen days' hard travelling to pass through the whole length of it.

2. The idols are already cast *to the moles and to the bats*; the *swords* are beaten *into ploughshares*, and the *spears* into *pruning-hooks*; that is, the whole fabric of Native Superstitions is gone, whether relating to the living or the dead—the old priests being as forward to take this step as any others. Their weapons of warfare are laid by, their animosities with distant tribes are given up, and their petty quarrels are settled by arbitration.

3. The disposition to receive instruction—shown by the fact, that more than 8000 persons assemble every Lord's Day to worship the God of Christians, for the most part in chapels neatly built.

4. The desire to possess Prayer-Books and Testaments;—for the purpose of obtaining which they will come from the extreme points of Hawks' Bay; and for which they are always ready to pay, when the distance does not prevent them from doing so. Numbers have brought a payment beforehand, to make sure of early possession on the arrival of a supply; and since the Testaments printed in New-Zealand are expended, they are perfectly satisfied to leave their payment, hearing that others are on the way from England.

5. The number of candidates for baptism—upward of 1400 of whom are under weekly instruction.

6. The number of Native Christians—878 adults having been received into the Church of Christ after careful examination, and 363 children, making a total of 1241. Among the adults are included a large proportion of the leading Chiefs.

7. The general consistency of conduct in those who profess Christianity. In the absence of more extensive testimony from persons unconnected with the Mission, may be given a copy of a paper found at Waiapu, on my last visit.

INDIA.

GENERAL STATE OF INDIA.—Idolatry, with all its superstitions and revolting practices, is still the religion of India. Pantheists still insult the Deity by ascribing to him almost every evil action which can be committed: the example of the gods is still polluting the minds of the people, and giving them most erroneous and pernicious notions of sin. Brahminical tyranny is still enslaving the native mind, which is still sunk in the deepest ignorance, and kept in the most degrading bondage. Caste still exercises its most baneful influence, in restraining charity, in preventing incentives to personal exertion, and in engendering pride. The practice of exposing the sick on the banks of the Ganges is still murdering its thousands, and increasing the agonies of death in its tens of thousands. Falsehood, perjury, and every species of crime, are still heaping guilt on the heads of the people, and crying for vengeance to Heaven. All these lamentable things are found in India to this day. Is not the state of a country, in which these things are to be found, well calculated to awaken the mournful sympathy of all those who wish for the glory of God and the welfare of their fellow-creatures? It is true that some individuals have embraced Christianity; but how few compared with those who have not! In the whole of the Bengal and Agra Presidencies, containing EIGHTY MILLIONS of inhabitants, perhaps not more than 13,000 have become professing Christians; while the real Christians—taking, as such, all who are members of a Christian church—do not amount, it is to be feared, to 1000; that is, ONE Christian to EIGHTY THOUSAND Heathen. What a disproportion between the adherents of truth and the adherents of error! How much, how very much, requires to be done, ere this part of the world can be called the Lord's!

The comparatively unfavorable state of things in India, however, is not to be wondered at when you consider the scantiness of the means, and the paucity of the Laborers employed. In Bengal and Agra there is only one efficient Missionary to ONE MILLION AND A HALF of idolaters. But while duty compels me to state the dark side of things in India, I would not wish you to infer that nothing has been done there, much less that it is a barren soil, from which no harvest for the Lord can be expected. Oh no! far from it! I am very happy to state, that wherever a sufficient quantity of labor has been employed for a sufficient

time, a most pleasing process of renovation has been witnessed, and many beneficial results have been produced ; leading to the certain conclusion, that if the same means, which have locally proved so successful, were more extensively used, the most happy effects throughout the whole country might be confidently anticipated.—*Miss. Reg.*

INTELLIGENCE.

The Foreign Committee earnestly entreat the attention of the Church to the following facts :—

Their receipts for the months of October and November, fall short of those in the corresponding months of last year nearly one *quarter*, and short of the average expenditures for the same period of time, *about one third*.

There is not a sufficient amount in the Treasury to meet the demands upon it *now due*—more than \$4000 will be needed previous to January next, and it is largely indebted also to funds specifically appropriated.

To meet the above liabilities and to provide the necessary means to carry on our missionary operations *on their present scale*, nearly or quite twenty thousand dollars will be needed previous to the annual meeting of the Board in June next. Pressing calls for more missionaries and teachers, are constantly reaching the Committee, from Africa—from Mesopotamia, and from China, and applications for missionary appointments to some of these fields of labor, are now awaiting their action. The Committee, therefore, turn to the Church, whose agents they are, with these appeals, and anxiously await their response to indicate to them the path of duty. May He in whose hand are the hearts of the children of men, and who turneth them as the rivers of water are turned, teach us all, our duty, and enable us faithfully to discharge the same.

FOREIGN COMMITTEE.—The connection of the Rev. Dr. Vaughan, with the Foreign Committee of the Board of Missions as its Secretary and General Agent, having ceased, it is requested that until further notice, all communications for that Committee be addressed to the Rev. James Milnor, D. D., New-York.

Extract from the minutes of the Foreign Committee, Nov. 22, 1842.

RESOLVED, That in receiving the closing report of their respected Secretary and General Agent, the Rev. Dr. Vaughan,

and with it the anticipated announcement of the termination of his office, the Committee desire to record their deep regret that bodily disability has obliged him to dissolve a connection which has been alike pleasant to them and profitable to the Church.

RESOLVED, That the present occupant of the Chair, the Rev. Dr. Milnor, express to Dr. Vaughan, in behalf of the Committee, their high sense of the ability, diligence, and fidelity with which he has discharged the duties of his office, and of the courteous and amiable deportment which has characterized all his official and personal intercourse with its members, and at the same time to communicate their earnest hope that, under the blessing of God, relaxation from labor, and the change to a milder climate, may be the means of entirely relieving him from the painful disability under which he is now suffering, and of restoring him to a full measure of usefulness in the Church.

At the last meeting of the Domestic Committee of the Board of Missions, the following preamble and resolution were adopted:

Whereas the Domestic Committee finds itself unable, from the state of the treasury, to pay the Missionaries now suffering for the want of their salaries due on the first of October last, much less to *extend their efforts*, as recommended by the Board:

And whereas this debt of \$7000 threatens, if not discharged, to crush our Missionary Institutions:

And whereas this Committee desire an early opportunity of presenting this subject to the Board:

Therefore, *Resolved*, That the Presiding Bishop be respectfully requested to call a special meeting of the Board of Missions.

The Presiding Bishop accedes to the request, and will have a meeting of the Board called in this city, at about the time which may be appointed for the consecration of the Assistant Bishop-elect of Massachusetts. It is supposed that the consecration will take place on the 29th of the current month; in which event, the meeting of the Board will be called for Monday, the 26th.

The Domestic Committee have adopted the following resolutions:

1. That should any missionary of this Committee be appointed an agent otherwise than by the Committee, the payment of his

salary shall be discontinued during his attention to the business of such agency.

2. That in consideration of the great insufficiency of the receipts into the treasury of this Committee, and the present great amount of indebtedness to the missionaries, this Committee will not, until that debt is paid off, make any other appointments either of missionaries or stations.

3. The resignation of the Rev. Geo. S. Davis, missionary at Franklin, has been accepted, to take effect October 1st, 1842. His station no longer requires missionary aid.

4. The resignation of Rev. T. E. Payne, missionary at Palmyra, Missouri, has been accepted, to take effect November 1st, 1842. The state of his health compels him to retire.

5. The Missionaries taken to the West by Bishop Kemper, in September last, have been appointed by the Committee, to take effect from 1st October. The Rev. Benjamin Akerly, at Green Bay, and the Rev. Wm. Walsh, at Racine, Wisconsin.

The Rev. S. Patterson, has been appointed to Tennessee, to fill an anticipated vacancy; his present position is at Brownsville. The Rev. Mr. Wall, at the instance of Bishop Otey, has been assigned to duty in Clairborne county, Miss. Both to take effect on the 1st October, 1842.

STATISTICAL TABLE.—The returns of the number and distribution of the Indian tribes contained in this table, are only an approximation to accuracy. In the January number we propose to republish the Table corrected up to that time.

SEMI-ANNUAL RETURN OF GENERAL MISSIONARY OPERATIONS IN THE UNITED STATES, &c.—This table will at some future day be again presented to our readers in a better form. We found it impossible, under present circumstances, to fill it up in its details. When, however, all the materials for the information which it is designed to convey, are at our disposal, we shall then place it in our pages;—as a bird's-eye view of the Domestic Missionary operations of the Church.

☞ After the present year, the Spirit of Missions will, in every case, be discontinued where payment has not been made within two years.

STATISTICAL TABLE OF THE DOMESTIC MISSIONARY FIELD.

DIOCESSES, &c.	Population in 1840.	Slaves in 1840.	Square miles.	Pop. to sq. m. in 1840.	Miles of the Fld Oct. 31, 1842.	Estimated cost for the year.	Churches.	No. contributing in 1852.	Amount contributed.	Cauts. for ordi. in 1851.	On Missionary ground.
New-York, -	1,293,753	4	21,751	594	203		160	49	\$10,716	46	White, only 416 Ep. Clergymen.
Western New-York, -	1,135,133		21,463	504	110		103	68	1,210	38	As of only 20 ministers.
Pennsylvania, -	1,724,033	64	47,000	364	106		122	31	1,734	27	As of only 21 clergymen.
Ohio, -	1,519,497	3	39,040	39	68	4	50	9	90	8	Navy, (only 21 clergymen).
Virginia, -	1,259,707	448,987	66,000	191	98		110	41	1,354		Slaves in (red in angle p. 6, 3) 25,040
Tennessee, -	829,210	183,039	43,000	19	13	5	16				Slaves in (red in angle p. 6, 3) 25,040
Kentucky, -	779,828	182,268	38,000	204	21	4	1,000				Slaves in (red in angle p. 6, 3) 25,040
North Carolina, -	753,419	245,817	50,000	15	30		16	2	26	4	Slaves in (red in angle p. 6, 3) 25,040
Massachusetts, -	737,699	7,500	98	55	10		46	14	620	15	Slaves in (red in angle p. 6, 3) 25,040
Georgia, -	691,392	280,944	61,000	11	10		800	12	6		Slaves in (red in angle p. 6, 3) 25,040
Indiana, -	685,866	3	34,000	20	17	8	3,000	20	6		Slaves in (red in angle p. 6, 3) 25,040
South Carolina, -	591,398	327,038	30,000	194	4		44	25	4,034	5	Slaves in (red in angle p. 6, 3) 25,040
Alabama, -	590,756	253,532	51,000	11	13	4	2,000	18	2		Slaves in (red in angle p. 6, 3) 25,040
Maine, -	501,793	331	32,000	154	7	2	900	6	3		Slaves in (red in angle p. 6, 3) 25,040
Illinois, -	476,153	89,495	58,000	8	12	9	3,200	30	12		Slaves in (red in angle p. 6, 3) 25,040
Maryland, -	469,232	52,240	63,000	424	62	5	1,800	12	4		Slaves in (red in angle p. 6, 3) 25,040
Missouri, -	383,702	195,211	48,000	74	9	5	2,000	14	2		Slaves in (red in angle p. 6, 3) 25,040
Mississippi, -	375,651	674	8,000	464	43	1	1,000	43	1		Slaves in (red in angle p. 6, 3) 25,040
New-Jersey, -	373,306	108,452	48,000	74	7	1	1,000	6	31		Slaves in (red in angle p. 6, 3) 25,040
Louisiana, -	352,411	17	4,800	644	92		97	34	1,437	13	Slaves in (red in angle p. 6, 3) 25,040
Connecticut, -	309,978	108,452	4,800	644	92		32	5	87	3	Slaves in (red in angle p. 6, 3) 25,040
Vermont, -	291,948	1	10,200	284	26		12	3	34	1	Slaves in (red in angle p. 6, 3) 25,040
New-Hampshire, -	284,574	1	9,500	30	9	1	200	7	67		Slaves in (red in angle p. 6, 3) 25,040
Michigan, -	212,267	5	38,000	54	19	11	3,000	30	7		Slaves in (red in angle p. 6, 3) 25,040
Rhode-Island, -	198,530	19,935	1,300	634	19	3	2,000	21	9		Slaves in (red in angle p. 6, 3) 25,040
Arkansas, -	97,574	2,605	60,000	14	4	3	2,000	3	81	2	Slaves in (red in angle p. 6, 3) 25,040
Delaware, -	78,055	2,605	2,100	37	10	1	600	4	69		Slaves in (red in angle p. 6, 3) 25,040
Florida Territory, -	54,477	25,717	55,000	1	6	2	1,200	9			Slaves in (red in angle p. 6, 3) 25,040
District Columbia, -	43,712	4,604	100								Slaves in (red in angle p. 6, 3) 25,040
Iowa Territory, -	43,112	10			4		1,650				Slaves in (red in angle p. 6, 3) 25,040
Wisconsin, -	30,945	11			11		4	8	59		Slaves in (red in angle p. 6, 3) 25,040
Total, -	17,462,566	2,457,113			1,169	\$80	31,350	1,198	\$25,278	154	Slaves in (red in angle p. 6, 3) 25,040

Within the Indian Territory, 319;
 Kansas, 1,284; Texas and Minnesota,
 1,670; Maine, 1,470; New-York, 10,400;
 Pennsylvania, 8,000; Ohio, 10,400; Illinois,
 10,400; Michigan, 10,400; Wisconsin,
 10,400; Indiana, 10,400; Ohio, 10,400;
 Kentucky

• **Missionary Ground:**

The estimated cost admits of a small increase in the number of missionaries.

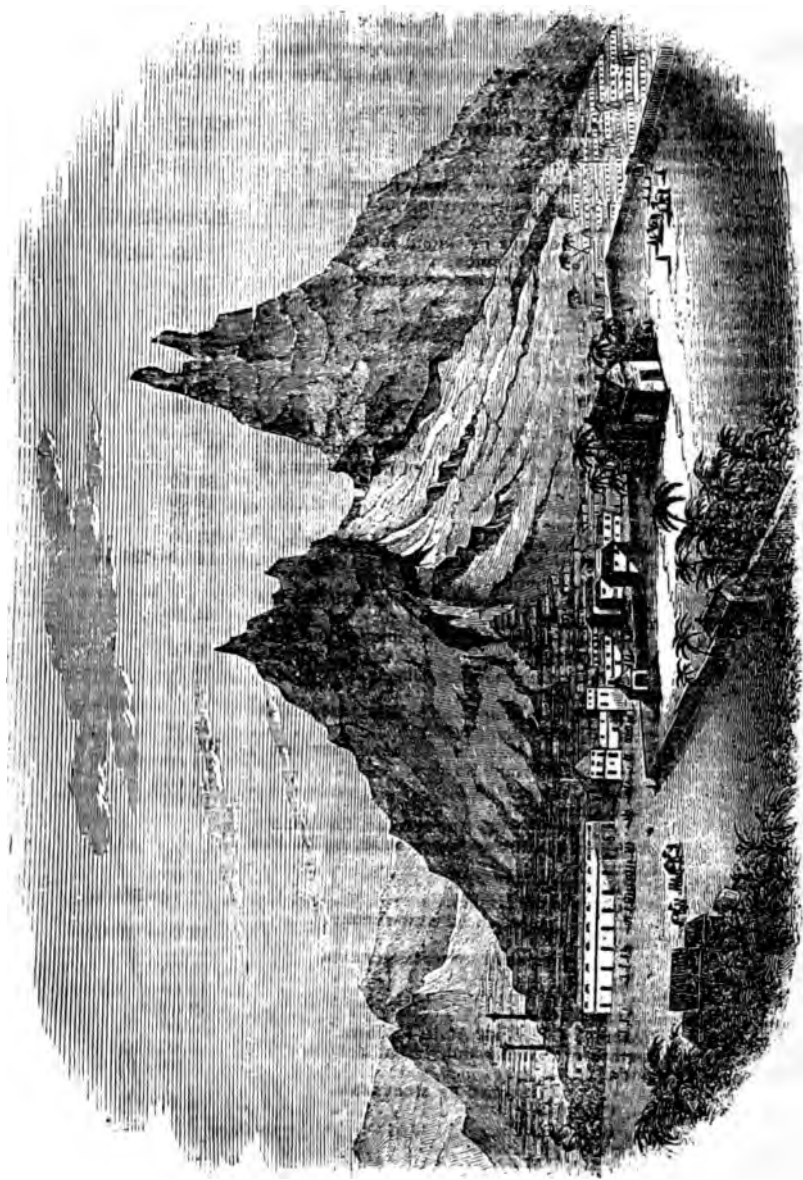
“The above tribes, although within the territory of the United States, are not

the following limits, viz.—beginning on the Red River on the Mexican boundary, and so far west of the state of Arkansas as the country is inhabitable; thence down the Red River eastward along the Mexican boundary to Ponce de Rivera; thence north along the line of Arkansas to the state of Missouri; thence north along its western line to Missouri river; thence north to the place of beginning.”—*McClellan’s Annual Register*.

Semi-annual Return of General Missionary operations in the United States of America and Territories.

[illegible]

WISCONSIN—Continued.											
Missionary Bishop.	Madison,	7	16	3	1	2	7	7	300	3 25	
Rev. Richard F. Cadle,	Whitewater, Jonesville, Green Lake, Round Prairie, Dodge County, Howes' Settlement, Fox Lake, Rose Mount, Southport, Green Bay, Milwaukee, Beloit, Azalans, Jefferson, Watertown, and Fort Atkinson,	3 3 3 1	1 1 1 1	1 1 6 60	1 1 1 1	2 30	2 2 2 1	4			
Rev. Wm. Allanson,		22	108	1			32		300		
Rev. Benj. Akerly,		18	150	1			30	17			
Rev. Samuel B. Hull,		36	130	6	6	30	38	25	250	12 00	
Rev. Aaron Humphrey,		9	60				11		300	1 00	
Rev. Washington Philo,									250		
Rev. Wm. Walsh,		66	400	2							
	Racine, IOWA.	21	99					10			
Rev. John Batchelder,	Hurlington,	25	80	2	1	2	12		350		
Rev. Zech'h H. Goldsmith,	Davenport, Rockingham, Bloomington, Iowa City, Tipton, Cedar Co., MISSOURI.	10 10 10	80 80 80	2 6 3	1 1 3	2 2 3	12 3 3		400		
Missionary Bishop,				1		1					
Rev. Wm. Hommann,	Jefferson City,						5	6	70	300	
Rev. E. Carter Hutchinson,	St. Louis Co.,								300		
Rev. Peter K. Minard,	St. Louis,	40	30	8	1	7	32	34	102	500	
Rev. Thos. E. Paine,	Palmyra,	20	73	8					300	6 60	
Rev. C. S. Hedges,	St. Louis Co.,										
Missionary Bishop,	Pike County, Kalls County, Hannibal, Davis Prairie, Lewis Co., ILLINOIS.			5 1 1 1	1 1 1	4 4 2	5				
Rev. Wm. Douglass,	Tremont,	25	90	2		3	20	23	250	75	
Rev. Wm. Grant Heyer,	Jacksonville,	18	125	6			17	21	25	250	
Rev. Jas. Selwood,	Mendon,	22	800	2			42	43	400	8 00	
Rev. G. P. Giddings,	Quincy,	37	170	14	7		32	32	450		
Rev. Samuel Chase,	Kobins Nest,	35	100	8	1	2	67	74	50	200	
Rev. Joseph L. Darrow,	Collinsville,						21	21	250		
Rev. James De Pui,	Galena,	30	150	6	1	11	30	40	50	300	
Rev. Benj. Hutchins,	Albion,	30	100	9			13	13	78	250	
Rev. Chas. Dresser,	Springfield,	40	175	5	9		50	51	45	200	
	KENTUCKY.										
Rev. N. N. Cowgill,	Elizabethtown, Harden Co., Hardinsburgh, Breckenridge Co., St. James, do, do, St. Luke's, Meade Co., Jefferson Co., Hickman Co., Hopkinsville, Christian Co., Princeton, Caldwell Co., Trenton, Todd Co., Smithland, Danville,	12 10 14 9 6	60 80 65 40 50			2 3 2 1 1	3 3 6 4 9	4 4 8 4 9		250	
Rev. F. B. Nash,		13	50			3	21	21	300	3 00	
			20	2		3	8	8		8 00	
Rev. R. Ash,		7	40	1		1	9	7			
Rev. M. F. Maury,		30	200	9		3	4	5	200		
	TENNESSEE.								100		
Rev. Wm. P. Saunders,	Franklin,	11	100	7	2	3	13	20	250	8 43	
Rev. Wm. T. Leacock,	Williamsport,	9	50	6	9		5	14	250	5 00	
Rev. Daul. Stephens, D. D.,	Bolivar,	12	50	4	1		12		300		
Rev. S. Patterson,	Brownville,								300		
	ARKANSAS.										
Rev. W. H. C. Yeager,	Little Rock,	30	125	2			12	11	400		
Rev. Wm. Mitchell,	Pine Bluff,	15	40	4	1		1		350	3 00	
Rev. Wm. Scull,	Fayetteville,	12	50	4				10	500		
	MISSISSIPPI.										
Rev. A. P. Merrill,	Salem,	7	35				12	12	300		
Rev. J. S. Greene,	Raymond,	6	20						300	1 00	
Rev. C. A. Foster,	Holly Springs,	20	125	3				19	20	350	
Rev. W. C. Crane,	Woodville,								200		
Rev. ——— Wall,	Clairbourne Co., LOUISIANA.										
Rev. J. Burko,	Natchitoches, ALABAMA.								400		
Rev. F. B. Lee,	Carlowille,	16	107						300		
Rev. L. B. Wright,	Selma and Cahawba.								300		
Rev. J. Scott,	Livingston and Demopolis,								250		
Rev. J. Young,	Florence and Tuscumbia, FLORIDA.								300		
Rev. D. Brown,	Jacksonville,								250		
Rev. F. H. Rutledge,	St. Augustine, INDIAN.								300		
Rev. S. Davis,	Duck Creek,	90	500	7				113	16	400	
Interpreters, Miss Williams, Misses Crawford, Mr. Sherwood,											



TOMB OF THE REV. HENRY MARTYN, AT TOCAT.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from October 15th to November 24th, 1842.

DIOCESE OF VERMONT.	
Bellows Falls, Ladies' Circle of Industry,	\$25 00
Brattleborough, Mrs. Tyler,	2 50
Guilford, Christ Ch.,	1 94— 29 44
DIOCESE OF MASSACHUSETTS.	
Boston, St. Paul's Missionary Association, for Illinois, \$7; general purposes, \$227,	234 00—234 00
DIOCESE OF RHODE ISLAND.	
Providence, St. Stephen's Ch., a family,	2 00 —2 00
DIOCESE OF CONNECTICUT.	
Danbury, St. James' Ch.,	9 00
Guilford, Christ Ch.,	8 00
Harwinton, Christ Ch.,	4 45
Middletown, Christ Ch.,	25 00
Newatuck, St. Michael's Ch.,	5 00
Norwalk, St. Paul's Ch.,	26 00
New-Canaan, St. Mark's Ch.,	5 00
New-Haven, Trinity parish, Logansport, \$25; for Bp. Chase, Young Ladies' Fair, \$14; Miss H., \$3; special offerings, \$5; for general purposes, special offering, (half,) \$3; offering of a small family, \$2 50,	52 50
Portland, Trinity Ch.,	18 00
Southport, Trinity Ch.,	7 75
Waterbury, St. John's Ch., salary missionary in Michigan,	50 00
Westport, Christ Ch., \$13; Mrs. J. Street, \$1,	14 00—234 70
DIOCESE OF NEW-YORK.	
Brooklyn, St. Ann's Ch., Prairieville mission, \$36 50; late Miss M. J. Van Pelt, \$5 00,	41 50
New-York, St. Bartholomew's Ch., a parishioner, for Rev. Mr. Giddings,	5 00
" St. Stephen's Ch., monthly collection,	20 00
" do. do. do. do.	10 00
" St. Luke's Ch., Young Men's Miss. Asso., (Logansport, \$25; Bangor, \$50,)	75 00
" St. George's Ch. Miss. Asso., second donation,	100 00
" St. Mark's Ch., in the Bowery,	25 00
" St. Paul's Chapel, Miss M. L.,	20 00
" W. K. Lathrop, (half,)	10 00
" V., \$3; L., (half,) \$10; Anonymous, for Axtalan, \$2 75; friends of the Church at M. A., for Fox river, \$10,	25 75
Putnam Co., St. Philip's Ch.,	1 00
" St. Mary's in the Highlands,	2 12—335 37
DIOCESE OF NEW-JERSEY.	
Morristown, Trinity Ch.,	10 00— 10 00
DIOCESE OF PENNSYLVANIA.	
Bellefonte, St. John's Ch.,	23 00
Piqua, St. John's Ch.,	12 00
" St. James' Ch.,	13 00
Philadelphia, St. James' Ch., Miss. Asso., for Iowa,	10 00
" Southwark, Sunday Male Infant School,	3 00
Paradise, All Saint's Ch.,	8 00— 69 00
DIOCESE OF MARYLAND.	
Anne Arundel Co., Christ Ch.,	4 44
" " St. John's Ch.,	9 00
Baltimore, St. Peter's Ch., for Pontiac,	37 50
Chester Parish,	25 00
Frederick Co., Zion Parish,	3 06
" All Saint's Parish, \$40; Miss Swearingen, for Illinois, \$10,	50 00

1842.]

ACKNOWLEDGMENTS.

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Georgetown, D. C., Christ Ch., Male S. S. Miss. Society, .	20 00
" " St. John's Ch., (half,)	10 00
St. John's Ch., for Illinois,	7 00
Sherwood and St. John's Parishes,	38 76
Spring Hill Parish, for Iowa,	2 75—207 51

DIOCESE OF VIRGINIA.

Amelia Co., Raleigh Parish,	5 42
Augusta Co., Staunton, Trinity, half,	25 00
" " part proceeds of box articles sold,	6 75
Clarke Co., Frederick Parish,	10 00
" " Wickliffe Parish, (S. S. \$5,)	29 00
Gloucester Co., Mrs. Tabb, (for Evansville,)	10 00
Henrico Co., Richmond, Mrs. Goode, half, \$5; Mrs. Heath, \$1 50; Mrs. Hunter, \$1 50; Mrs. Lemar, \$1 50; Col. Jno. Stuart, \$2,	11 50
Norfolk, Co., Christ Ch., (Fox River, \$10; gen. purposes, \$90,)	100 00
Spottsylvania Co., Fredericksburgh, St. George's Parish,	31 15
" " John Gray, Esq.,	100 00—328 82

DIOCESE OF NORTH CAROLINA.

Raleigh, Christ Ch.,	40 00—40 00
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DIOCESE OF SOUTH CAROLINA.

Charleston, St. Michael's Ch., Female Working Society,	40 00
" " offerings, Fox River, \$6; general purposes, \$42,	48 00
" St. Philips' Ch., offerings,	110 00
" St. Peter's Ch., thank offering of a lady,	10 00
" Monthly Missionary Lecture,	22 77
" do do do	33 63
" St. Philip's Ch.,	146 12
" St. Michael's Ch.,	99 00
Camden, Grace Ch.,	13 25
Clarendon, St. Marks,	50 00
Prince William, Mrs. Haywood,	5 00
Radcliffboro', St. Paul's Ch.,	52 00
Waccamaw, All Saints,	100 00—729 77

Total, \$2220 61

Through inadvertence, contributions of \$35 30 to each department of our Missions from the Female Missionary Association of Pendleton, S. C., was placed under the Miscellaneous head in the annual report, instead of being credited to St. Paul's, Pendleton, S. C. Piqua, Ohio, (Nov. number,) \$20, not \$2.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from the 15th October to the 15th November, 1842.

MASSACHUSETTS.

Boston, St. Paul's Church, Miss. Association, for Mission to Mesopotamia, \$20; for a child in Africa, \$5; Foreign Missions generally, \$157,	182 00
P. T.,	50 00
A Country Clergyman,	20 00—252 00

CONNECTICUT.

Guilford, Christ Ch.,	8 00
Hartford, St. John's Ch., for Africa,	36 00
Naugatuck, St. Michael's Ch.,	5 00
New Haven, Trinity Ch., for the Jews,	2 00
" " Crete Mission,	2 00
Foreign generally,	26 00—79 00

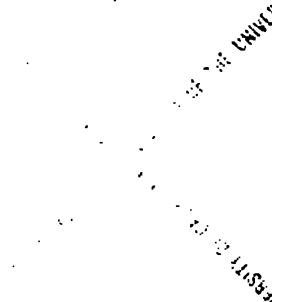
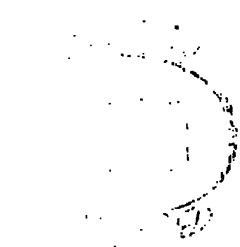
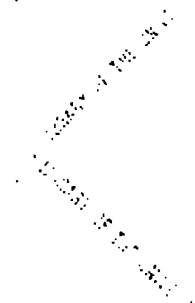
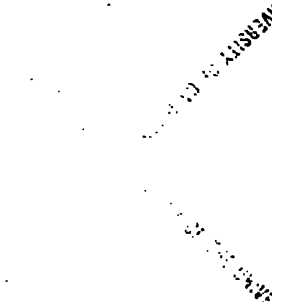
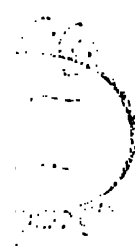
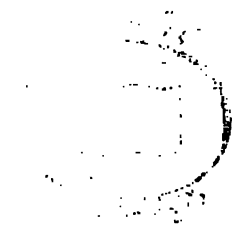
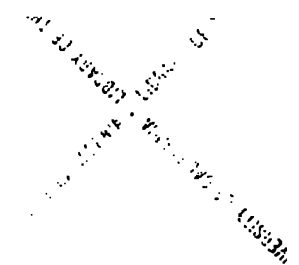
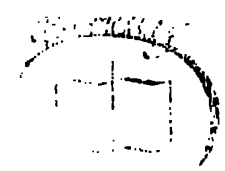
NEW-YORK.		
Brooklyn, from late Miss Van Pelt,	5 00	
New-York, Ch. of the Ascension, additional, \$67; do. two ladies annual contribution for ed. of teachers, Athens, \$100,	167 00	
" Family Mite Box,	5 75	
" St. Luke's Ch., Young Men's Miss. Society, for Ch. at Galveston,	25 00	
" St. Stephen's Ch., J. W. Dominick, for Ch. at Galveston,	20 00	
" St. Mark's Ch., offerings,	10 00	
" W. K. Lathrop, half,	10 00	
" V. ———, yearly,	1 00—	243 75
WESTERN NEW-YORK.		
Rochester, St. Luke's Ch., Ladies for beneficiary at Athens, 2d annual payment,	80 00—	80 00
PENNSYLVANIA.		
Bellefonte, St. John's Ch., ed. of George Washington Natt, Africa,	20 00	
Bristol, St. James' Ch., for Ch. at Galveston,	6 00	
Philadelphia, Christ Ch. Female Sunday School, ed. of Benj. Dorr and John W. James, Africa,	40 00	
" St. James' Ch. Miss. Ass. for China,	10 00	
" St. Philip's Ch. Miss. Soc. for Africa,	50 00	
" St. Paul's Ch. S. School, for Africa,	50 00	
" Kensington Emmanuel Ch., 3d annual payment for two boys in Africa,	40 00	
Wilkesbarre, St. Stephen's Ch.,	17 00	
" do. for Africa,	9 00—	242 00
MARYLAND.		
Georgetown, D. C., Ladies' Sewing Soc., for Rev. C. Gillet's, Mission, Texas,	25 00	
" Christ Ch., Mr. Matthews, for do.,	4 04	
" do. for Church at Galveston,	56 00	
Washington, D. C., Christ Ch., Navy Yard, for Ch. at Galveston,	10 00	
Christ Ch., for do.	20 00	
Ch. of the Epiphany, for Ch. at Galveston,	26 00	
Trinity Ch. for do.	39 60—	190 64
VIRGINIA.		
Amelia Co., Raleigh Parish, half,	5 43	
Charles Co., Wickliffe Parish, for Ch. at Galveston,	10 00	
Frederick Co., Middletown, St. Thomas' Ch., T.Y., for Af., for Siam,	5 00	
Fredericksburg, St. George's Ch., for Cape Palmas,	10 00	
" for Athens,	10 00	
" " Africa,	5 00	
" Foreign Missions generally,	6 15	
Harrison Co., Clarksburg, Rev. E. H. McMechen,	10 00	
King George's Co., St. Paul's Parish, Mrs. Hunter, \$1 50; Mrs. Lomas, \$1 50; Col. Stuart, \$2,	5 00	
Mecklenburg Co., Mrs. W. W. Goode, half,	5 00	
Norfolk, Christ Ch., for Ch. at Galveston,	150 00	
Petersburg, Rev. C. J. Gibson, for do., \$5; Mrs. Murge, for do., \$5; Mr. Heath, for do., \$5,	15 00	
Prince William Co., Miss Gallagher, \$2; S. W. Basset, \$10,	12 00	
Richmond, Christ Ch., for Ch. at Galveston,	22 25	
Staunton, Trinity Ch., half,	25 00	
Shepherdstown, Rev. C. W. Andrews, for Ch. at Galveston,	5 00—	305 83
SOUTH CAROLINA.		
Charleston, St. Stephen's Ch., Miss. Lecture,	7 61	
" St. Philip's Ch., for Texas, \$20; do. Africa, \$20;		
do. Mardin, \$10,	50 00	
Radcliffborough, St. Paul's Ch.,	21 00—	78 61
OHIO.		
Putnam, a female friend to Missions,	15 00	
Zanesville, A. and L.,	15 00—	30 00
(Total since 15th June, \$8417 47.)		Total, \$1491 83

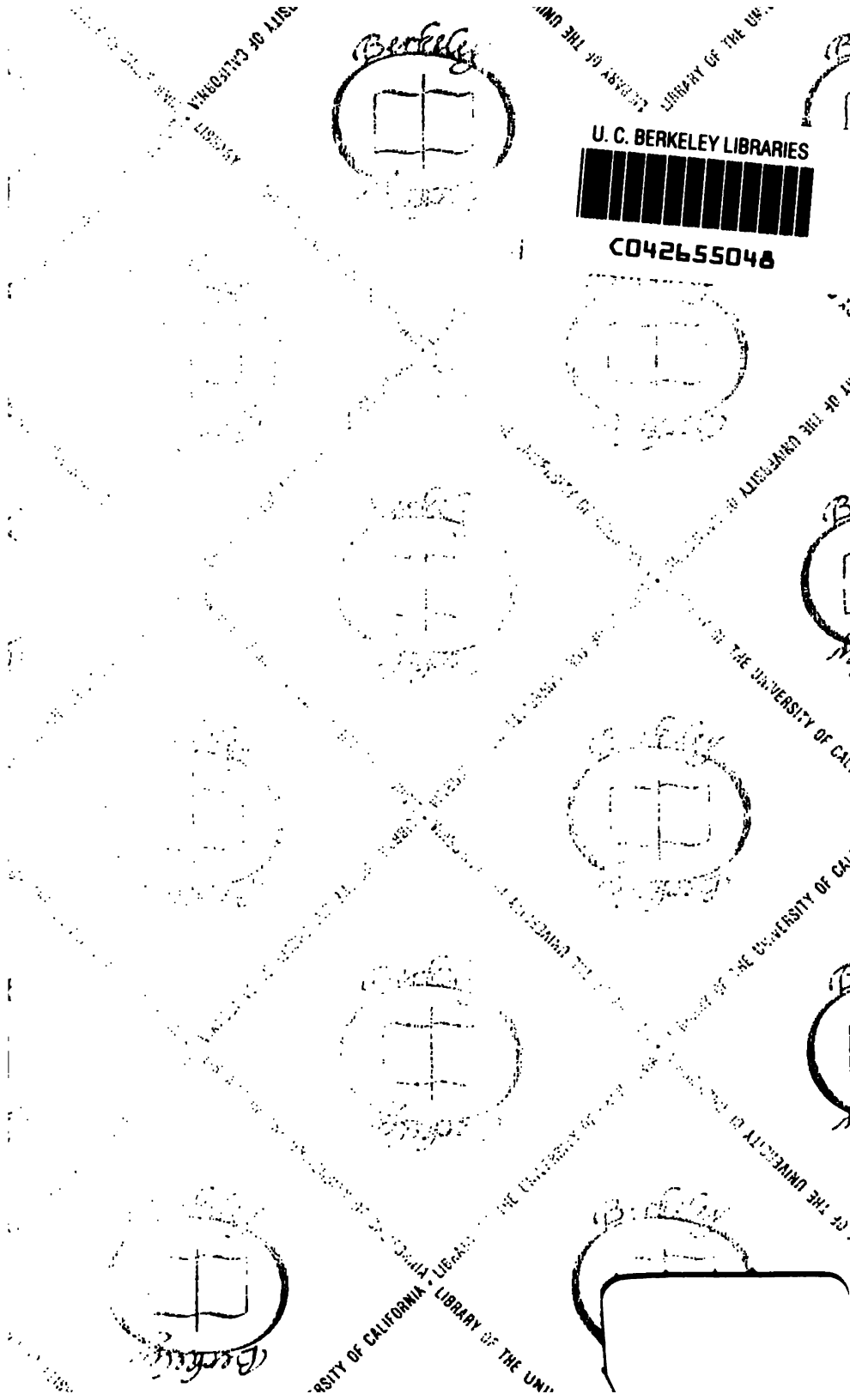
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